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An International Baptist Magazine

# MISSIONS



*In This Issue*

SHARECROPPER MISERY

*By Mark A. Dawber*

VOLUME 31  
NUMBER 4

APRIL  
1940

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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Vol. 31

APRIL, 1940

No. 4

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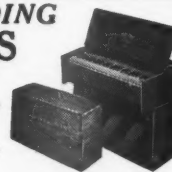
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## WHO'S WHO

### In This Issue

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## THE QUESTION BOX APRIL

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What city has suffered from more than 1,000 air raids?
2. Weak rural churches at home mean what?
3. Who are tottering on the brink of the precipice?
4. Where do babies die because of ignorance and superstition?
5. Who visited over 100 mission stations?
6. What is the spearhead of the new attack on the liquor question?
7. Who is Dr. Charles W. Gilkey?
8. What do the figures 217,634 mean?
9. Who wrote *Stand By For China*?
10. What church was organized in 1782?
11. Where was a Sunday school opened in an old store?
12. What country has over 10,000 cooperative factories?
13. Where are 125 children without a school?
14. What people are gifted with remarkable musical ability?
15. What is war's first casualty?
16. Who urged a negotiated peace?
17. What is the average share-cropper family income?
18. Who traveled on troop trains?

## QUESTION BOX PRIZES Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

## YOU WILL BE IMPRESSED

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## Did You Know This Is Leap Year?

Leap Year contributed an extra day to February. And this meant additional subscriptions for MISSIONS because it brought an extra day's mail just as it did in February, four years ago. (See MISSIONS, April, 1936, page 193).

So February produced 2,402 subscriptions as compared with 2,341 in February, 1939, or a net gain of 61 for the month.

That also compares with 2,119 in February of the previous Leap

Year, thus indicating how the steady gain in subscriptions over the years has become cumulative.

The score since the uptrend started in the spring of 1933, is 77 months up and only 5 months down. Again sincere thanks to

everybody who helped to maintain the upward record.

## LETTERS

### From the Editor's Mail Bag

I congratulate you upon the timely editorial, "A Triumph for Your Holi-



*He draws as  
he speaks*

*Bring this experience to your community*

REV. THOMAS B. FRIZELLE OF RACINE, WISC., reports:

"The Wells Week accomplished great good in our city. Our industrial and educational leaders were as fascinated and delighted as the young folks. A challenge in loyalty to Christ and the church was driven more deeply into our community consciousness than in anything we have ever known."

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With songs of sadness and of mirth,  
That they might touch the hearts of men  
And bring them back to Heaven again.

— Henry Wadsworth Longfellow



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ness." I earnestly hope and pray that our Baptist hosts in America will follow your three suggestions and fight hard until the President takes a trip to Canossa as he has already begun to do when he spoke in Washington on "Better Child Care," by saying: "In this we must keep in mind both the wisdom of maintaining the separation of church and state and the great importance of religion in personal and social living." This trip to Canossa he undertook because of the protests of the Baptists and the various Protestant denominations sent him after the appointment of Mr. Taylor.—*Rev. A. Di Domenica, Philadelphia, Pa.*

Your editorial "A Triumph for Your Holiness" is strong and fine and true. I wish I could express what Mr. Runyan and I feel about MISSIONS. No periodical comes to our home, and we take many, that we feel is so ably edited as MISSIONS. Intellectually and spiritually the tone is always high. It has an educational value here for our entire denomination.—*Mrs. J. J. Runyan, Duluth, Minn.*

Through a neighbor I see MISSIONS and I want to add my hearty commendation for such a fine publication. I am especially pleased at the stand of the Baptist people in regard to Roman Catholic activities and President Roosevelt's evident favoring towards them. Such outspoken protests are greatly needed.—*Mrs. Rose U. Bascom, Framingham, Mass.*

I have often felt the impulse to send you a letter of warm appreciation for MISSIONS. I keep it on the table beside my bed along with *The Atlantic Monthly*, *The New Republic*, and other vital magazines. It is one of the few religious periodicals which I read with complete satisfaction. I admire the way in which MISSIONS has achieved an independent point of view without diminishing denominational loyalty. I have had strong convictions that right now the church needs brilliant religious journalism. It is perfectly obvious that MISSIONS is out in front, leading in this field.—*Rev. Benjamin P. Browne, Holyoke, Mass.*

## On the Brink of World Revolution

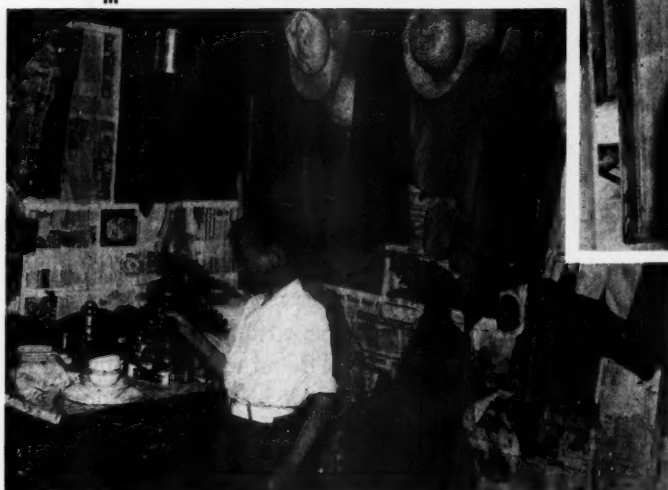
CARTOON NUMBER 68 BY CHARLES A. WELLS



**T**HERE are ominous elements in the background of the war in Europe which the Christian mind of America needs to examine with profound, discriminating concern. The war, if not soon concluded, will weaken the whole structure of European civilization in Europe. It will drain it of essential material resources and of all spiritual vitality. European culture, to which 2,000 years of Christianity has made a notable contribution, will fall into the arms of bolshevism's far-reaching plans for world revolution. It will be the inevitable climax of the capitalistic, imperialistic conflict. Today the warring nations are still tottering on the brink of the precipice. Below them are the rocks of atheism and collectivism upon which civilization, as we know it, will be broken.

What does this mean for America? For us to enter this conflict without facing these dangers to ourselves and the world would be a sin against posterity. With rare, penetrating, spiritual insight, the Christian church in America must do all within its power to make America see that the world cannot be removed from the danger that threatens it by the shouldering of American guns. We should pull the nations back from the precipice rather than join them in the plunge over the brink.—**CHARLES A. WELLS.**

# BEFORE



# BEFORE

See article by Mark A. Dawber  
**SHARECROPPER MISERY**

Pages 200-205

**LEFT:** *The crumbling front porch of a typical sharecropper cabin. Father, mother, and four children live in its two rooms*

A  
N  
D

# AFTER



**ABOVE:** *A new and better sharecropper home, well built, with ample privacy and comfort for the whole family*

**LEFT:** *A baby sharecropper in the cotton belt. He wonders where home will be now that the family has been evicted*



# AFTER

**LEFT:** *A corner of the kitchen after supper as the boy takes the lamp and starts for his attic bed*

**ABOVE:** *Spick and span and clean in a new sharecropper home. It means comfort and health*

A  
N  
D

# MISSIONS

VOL. 31. NO. 4



APRIL, 1940

## Anniversary of Disillusionment



At a Foreign Policy meeting in New York a woman said to the Editor, "In 1917 the churches helped lead America into war. Will they make the same mistake again?" It was her indictment of 32 bishops, college presidents, theological professors, and pastors whose statement appeared recently in half a dozen church papers. They regard a dissenting position as "intellectual confusion" and "moral callousness," and "an interpretation of the present conflicts as merely a clash of rival imperialisms" as "ignorance and moral confusion." So they say,

A victory for England and France, or for China, would not of itself assure the establishment of justice and peace; but the victory of Germany, Russia or Japan would inevitably preclude the justice, freedom of thought and worship, and international cooperation which are fundamental to a Christian world order. Therefore Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

Whence comes the superiority that attributes "intellectual confusion" and "moral callousness" to those who seek to keep America out of war? Who gives authority to 32 Americans to claim belligerent "sympathy and support" from other neutral countries? Four signers are professors at the Union Theological Seminary where 52 students promptly repudiated the implication that "Christians should be willing to take America into the war to bring victory."

What is the meaning of this? "A hot wind is beginning to rustle in the parched grasses among our best people," says *The New Republic*, "a wind that may in time start a prairie fire of eagerness to fight." *Religious News Service*

quotes a prominent churchman, "This is the spearhead for American participation in the war." With the Gallup poll reporting 77% of Americans opposed to having America enter the war, are the bishops and professors determined to reverse that percentage and prepare us for another "holy crusade" in Europe?

Once again the 6th of April reminds America of her previous futile effort to make the world "safe for democracy." On this anniversary of disillusionment all Americans need to be on their guard lest politicians, profiteers, war mongers, "best people," even bishops and divinity professors, lure them again to the same precipice of 23 years ago. Ominous is this editorial paragraph from a communist paper,

A group of Protestant churchmen has just issued a blast against other churchmen and plain folk who still cherish peace and neutrality. They denounce the plain American's refusal to be trapped into another world war as "moral confusion." If American boys refuse to be bayoneted in Europe, the churchmen call it "moral confusion"!

Have we forgotten the fate of the Holy Orthodox Church after it had deluded the people of Russia? Must the American people look to communism for leadership in keeping out of war?

It is often said that the lesson of history is that nobody learns the lesson of history. Yet today's history lesson is inexorably clear. Europe's evils cannot be overcome by America's participation in the ghastly business of Europe's slaughter. If that is the churchmen's implied cure for "international lunacy," as South Africa's former Premier J. B. Hertzog calls it, then Americans must seek elsewhere for help in maintaining sanity in a world gone mad.





# The World Today



*Current Events of Missionary Interest*

## **Complete Religious Liberty For Baptists in Rumania**

ACCORDING to *Associated Press* reports, Baptists in Rumania have finally been granted complete religious liberty. Tersely the news story stated, "Settling a long disagreement a government decree acknowledged today complete freedom of worship for Baptists." If this report can be accepted at its full face value, it means that the long struggle for religious liberty in Rumania is at an end. For nearly two years The Baptist World Alliance, supported by Baptist unions and conventions throughout the world (See *MISSIONS*, November, 1938, page 519), has protested against the Rumanian Government's policy, largely instigated by the Rumanian Orthodox Church, which closed Baptist churches, decreed impossible conditions for Baptist worship, imprisoned Baptist ministers, refused recognition of Baptists as a legalized cult, and in other ways sought to eliminate the Baptist movement in Rumania. While the new decree occasions rejoicing among Rumanian Baptists and satisfaction among Baptists elsewhere, a word of caution seems wise before accepting the new status as permanent. Is the new decree prompted by genuine concern for the rights of religious minorities and a desire really to maintain religious freedom, or is it the result of Rumania's fear of becoming involved in the war in Europe? With pressure from both Germany and England to abandon neutrality and to take sides, Rumania needs inner political unity and the removal of every last vestige of popular discontent. Will the new religious liberty prove to have been only a price to be paid temporarily for internal contentment and loyalty during this time of international crisis?

## **Broad and Everlasting Imperial Foundations**

WITH patriotic pomp and religious ceremony the Japanese Empire on February 11th celebrated its 2600th anniversary. (See *MISSIONS*, February, 1940, page 71.) President Roosevelt sent a cablegram of congratulation to the Japanese Emperor. Throughout the earth, wherever wandering or resident Japanese found themselves, they joined in solemn pledges of fealty to their Emperor and in the customary ritual in which for a moment they turned their faces toward Japan and bowed in silence. In New York

City about 250 Japanese held a dinner celebration, ate Japanese delicacies, and toasted their Emperor in sake (Japanese rice wine). In Japan, however, the enthusiasm was somewhat dampened by the continued war in China which Japanese militarists had hoped would have ended in a complete victory in time for this celebration. The new imperial year was also to have had the Olympic Games. They had to be cancelled. A scheduled "Japanese World's Fair" has also been postponed. In his anniversary speech the Emperor appealed to all his subjects "in this emergency to remember that Japan's imperial foundations are broad and everlasting," and to "overcome the difficulties and hardships that the empire is now facing. Thus we expect our subjects to answer to the divine spirits of our imperial ancestors."

The Japanese people are led to believe that their empire was founded in the year 660 B.C. by Jimmu Tenno, who in turn is alleged to have been a fifth-generation descendant of the Sun Goddess. Historians of America and Europe, however, while acknowledging the possibility of the date 660 B.C., nevertheless assert that for its first 1,000 years the history of Japan is largely mythical and legendary.

This unique celebration should make clear to all Christian people that the missionary task in Japan is really only begun. It proves again how dangerous it is not only for the people themselves but for the rest of the world when any nation's imperialistic adventures and ambitions are given the sanction of emperor worship and the support of religious faith.

## **The Continuing Gospel Witness Amid the Devastation of War**

THE dismay and anxiety felt by supporters of foreign missions because of the devastating effects of war, should be relieved by an optimistic summary at the recent church conference in Philadelphia. (Reported in detail on pages 224-226.) This is taken from the findings of the Seminar on "Christian Missions and the World Crisis." In sharp antitheses, *set in italic type*, the summary sets forth the evil and the good, analyzes the destructive and the constructive, and concludes that this is after all a day of amazing opportunity for the gospel.

War in Asia, with its scourge of destruction, has disrupted homes, schools and churches in many parts of China and has upset the settled program of missions, but

*the Christian message has been more widely declared than ever before.*

War in Europe has brought untold difficulties to German, French, Finnish, and other missionaries, but *a fresh power of Christian fellowship has developed in the united assistance from other lands.*

Decrease in financial resources and missionary personnel has woefully hampered the carrying forward of the world mission, but *the churches in many lands have rallied to the need, and have undertaken burdens that demand real heroism.*

Tensions have grown up between nations, but *in extraordinary ways the Christians in these nations have exhibited fellowship across national boundaries.*

Nationalism and other philosophies are increasingly claiming the supreme allegiance of mankind, but *the church, with courage and persistence, proclaims its loyalty to the eternal God, as revealed in Jesus Christ.*

The world crisis has brought appalling difficulties which would dismay and discourage the stoutest heart, but *the church and the missionaries are pressing forward, convinced that this is a day of amazing opportunity to present Christ—the only sufficient answer to the world's need.*

Long ago it was written, "Surely the wrath of man shall praise thee." Thus the hatred of man accentuates anew the ministry of love and peace.

## WHAT CAN WE DO ABOUT THE WAR?

*A realistic answer to the question that is causing grave concern to multitudes of American citizens*

By CLINTON LEE SCOTT

- We can refuse to be stampeded into hating any people at war.
- We can try to keep war in its place as the foul thing it is, a topic not to be dragged into our homes, taken with our meals, and to bed with us, or made the chief topic of conversation at all times.
- We can save ourselves from sudden moral shock when cathedrals, schools and hospitals are bombed, by remembering that nothing is sacred in war, and nothing, unless it be munition factories, safe from destruction.
- We can refrain from sharing the game of those who regard foreign war as a sport, watching its defeats and victories in the same spirit as they follow the scores of a baseball league.
- We can reject all pious resolutions regarding war which represent moral standards certain to be renounced as the pressure of propaganda increases.
- We can disclaim any certain knowledge of the why and how of diplomatic issues and military operations, because the truth is never told until ten years after the war is over.
- We can discount the word of all who claim to have inside information on international affairs, for they are either imposters or the innocent mediums of propaganda.
- We can renounce the pseudo patriotism which confuses love of country with military activity.
- We can renounce all self-righteousness at not being in war ourselves, because if we had done all that could have been done for international peace this war would not have happened.
- We can work for justice at home, for justice is the price of peace for any nation.
- We can reserve some areas of our lives for peace, and for the upbuilding of spiritual forces which, when this madness is over, will be needed to reconstruct what has been destroyed.

From *The Universalist Builder*, published by the Universalist Church of Peoria, Illinois, and reprinted by permission.

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

A WAR TO SAVE LIBERTY would destroy liberty and make dictatorship universal.—**Herbert Hoover.**



NOT A SHOT IS BEING FIRED in Europe that does not rattle the windows in your house and mine; not an idea is let loose in Europe that does not come to roost over our heads.—**President Frank Kingdon** of the University of Newark.

NO GREATER OR MORE DANGEROUS FALLACY can be invoked to ensnare a people than that war will bring prosperity.—**William McC. Martin**, President of the New York Stock Exchange.



IN 50 YEARS EUROPE will have been spent by communism and only America will survive.—**A European Statesman**, quoted by Grover A. Whalen.

# SHARECROPPER MISERY

## IS IT THE CONCERN OF THE CHRISTIAN CHURCH?

*This interesting and informing study of the desperate plight of one of America's underprivileged classes will enable you to appreciate and understand more intelligently how this has become a new challenge to home missions in the United States*

By MARK A. DAWBER



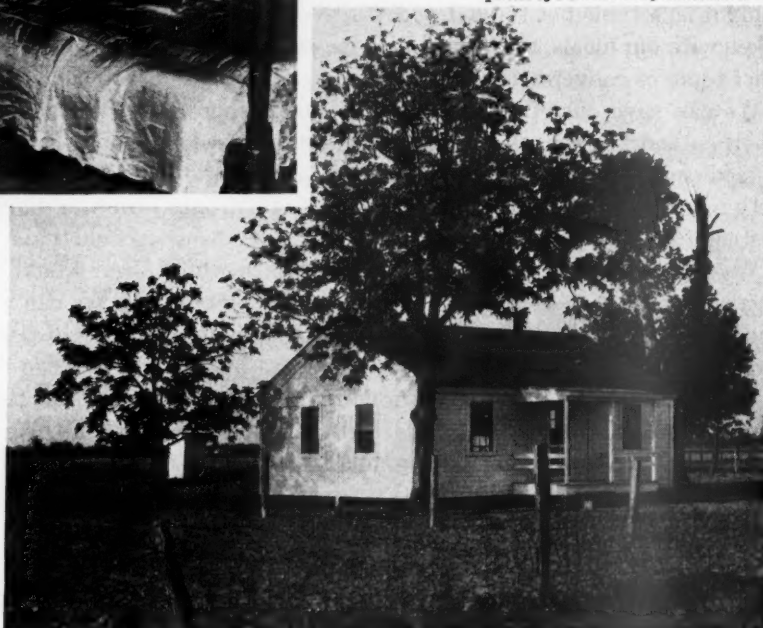
ABOVE:

*A sharecropper's daughter in her humble, poorly furnished bedroom. Note the wall paper, the make-shift window protection against mosquitoes, and the girl's own emaciated appearance from lack of proper food. Nevertheless the sewing and the bedspread suggest that the finer touches of femininity have not altogether disappeared*

BELOW:

*A new sharecropper home, built by the Farm Security Administration. The contrast between this simple, modest, humble, yet attractive home and the home pictured at the left is the contrast between comfort and misery*

Photos by Farm Security Administration



**I**N Butler County, Missouri, about 14 miles southeast of Poplar Bluff, is a sharecropper camp of about 100 families, of whom 66 are Negro and the remainder white. The families range in size from three to eleven. They are the evicted sharecroppers of "Swamp East Missouri" and near-by counties, who last winter staged a sit-down demonstration along the state highway. They are now living in this 96-acre

camp. In spite of terrific limitations, it is their own and has been made possible by a group of crusading women in St. Louis.

### SHARECROPPERS WITH NOTHING TO SHARE

On this small tract of timber land where the soil is only about two inches in depth and where it is impossible to raise any food, more than 500 white and Negro sharecroppers are trying to eke



out an existence in occasional day labor or cotton picking. It is a most precarious existence, inasmuch as they are removed many miles from either opportunity. They do not have enough land to raise their own vegetables, even if this land would produce them, which it would not. The only thing it has ever raised is scrub oak. This is rapidly being cut down to build cabins and to provide fires. Soon not a tree will be left.

Conditions for children and youth are as bad as anything could be. There are about 125 children of grade school age and three of high school age. No school is available. Since the children came in from another county, Butler County assumes no responsibility and, moreover, has no funds. The school board would help if it could and if teachers and a building were available. Try to picture the plight of these 125 youngsters. Families of from four to eleven must all live in single tents or cabins. Imagine what this means in terms of ignorance, indolence, immorality and degraded living.

When it comes to sanitation and health, there is nothing whatever to provide for or protect the minimum of these things. Water for drinking and other domestic purposes is very scarce. When I inquired as to what they did, one Negro said that at first a few people went to a near-by creek to wash, but this had now been made impossible.

The leader of this group is Rev. Owen H. Whitfield, a dynamic man in his early forties. He has a wife and 10 children. As a sharecropper himself he suffered with his group when the evictions took place last January. He is con-



*A sharecropper and his family start out early in the morning for work. They all cooperate*

cerned to get reasonable economic justice and adequate living conditions for his people. Because he assumed the leadership of this group his life has been in jeopardy. The K.K.K. is



*A sharecropper's daughter doing her school homework in a corner of the kitchen*

well organized in the territory and ready to deal with anyone who has the temerity to face the issue in the interests of the sharecropper. When I asked him what he would like to see done for his 500 people in Swamp East Missouri camp he promptly replied, "I'd like to see them put back upon the land on a government project like that at La Forge." More will be said of the La Forge project later.

At present these people are existing upon very limited relief. It consists of four pounds of corn grit, four pounds of meal, two pounds of beans, and some oranges. This is a month's supply per family. Most of them were concerned to get lumber and material to complete their cabins before the cold weather was upon them. Many of these families live in rag tents.

I was interested to learn why Mr. Whitfield had left the La Forge project where he and his family had found security. I discovered it was because he saw the needs of those who were on the outside. The fascinating story is

best told in his own inimitable way: "If'n I were in the Garden of Eden an' I heard a lil baby cryin' on the other side of the door, I couldn't be happy less'n I got that baby in, too." And so, when 2,000 sharecroppers sat down along the state highway last January, he left his home to lead his people and to "show the country the condition they's in." Besides being the preacher to the group, he is district president of the union.

With profound concern I listened to the stories of these people. One tall gaunt Negro said, "I has faith in this here union, but what I wants to know is there any way we kin get work? Any place we kin get food? We's been livin' on corn grit for eight months now an' the women an' children they's hongry."

Another young man inquired "if there was not some way to git the gov'ment to put us on some of the idle lan' so's we could raise things." Another man, father of eight children, said, "We'se going through this here sufferin' fer our children. Is there some way we can git a school for our children?"

The women and children present a forlorn appearance. I shall never forget the sight of one old woman, past 70, her body sagging wearily against a tree, and with an expression of utter despair upon her face. I inquired how she was and she replied, "To tell the truth I'se not feeling so good. I'se just plain hongry." She said, "It seems as if I ain't had nothing to eat for weeks." Starvation is upon them. It is evident everywhere, written upon their faces.

I sat for some time in the cabin of Mr. Walter Johnson, the camp leader, and heard the story of the conditions that led to the evictions. Many factors, of course, enter into the situation. The planter is not always and only to blame. He, too, is the victim of desperate economic conditions. In many cases his land is in the hands of insurance companies who are ready to foreclose. In other cases the planter can get along with fewer hands because of the use of machinery. And some planters find it convenient to get rid of their croppers before the year is up so that they will not be required to share with them the government allowance for crop restriction and soil conservation. Johnson pointed to a table on which were piled about 300 letters from other

Negro sharecroppers who had received eviction notices and who were inquiring as to the chances of taking refuge in this camp.

Before I left the camp Mr. Whitfield held a brief service for his people. He closed with a prayer that God would help them in their struggle to live as American citizens should live. He prayed that the American people should learn the true condition of these folk and help them. At the conclusion of the service the sharecroppers sang their song, "O, Freedom." "Befo' I'll be a slave, I'll be buried in my grave."

From this description of the camp at Poplar Bluff it is apparent that the sharecropper is on



*The occupants of thousands of sharecropper homes depend for their daily meals on what kitchens like this can prepare*

the lowest rung of the economic ladder. There are many groups in rural society that come within the realm of the disadvantaged and the underprivileged. These are well defined in a recent report by the U. S. Department of

*Agriculture, Disadvantaged classes in American agriculture.*

It is well to keep in mind the general situation and then remember that the sharecropper is at the bottom of this group. His status is reflected in the outstanding facts in this report. In 1929



*The modern kitchen in the new sharecropper home. Would food be more wholesome and would it taste better when prepared under such conditions? You can answer the question*

over one-fourth of American farms produced less than \$900 worth of products each, including products of the farm used by the family. Nearly one-half produced less than \$1,000 worth of products. More than a half-million farms in the United States are on land so poor that it will literally starve the families living on it if they continue to try to make a living by farming. In 240 counties in the United States such conditions of abject poverty exist as would require a Joseph Steinbeck in *Grapes of Wrath*, or an Erskine Caldwell in *Tobacco Road*, to describe

them adequately. In his *Tenant Farmer* Erskine Caldwell has described the sharecropper as he alone is qualified to do, having been born and reared under these conditions and having worked as a cotton picker. Let him speak:

The real sufferer in the cotton states is the former sharecropper. Sharecropping, once the backbone of the South's agricultural empire, is rapidly giving way to an even more vicious system of labor extraction. The new style is driving the sharecropper away from the fertile land, away from schools for his children, away from contact with civilization. . . . These are the unknown people of today. These are the people who hide their nakedness behind trees when a stranger wanders off the main traveled roads. Here are the deformed, starved, and diseased children born since 1929. There is hunger in their eyes as well as in their bellies. They grasp for a word of hope. They plead for a word of advice. They have no friend or leader to help them.

More than 2,000,000 farm families depend entirely upon cotton for a livelihood. In 1935 the United States Census counted 1,830,000 sharecroppers and tenant farmers. Thousands of these have been forced into the class of day laborers or migratory workers. Both owner and sharecropper are facing disaster. When crops and prices were good, both could pay off the debts contracted during the year and so regain the position in which each was able to borrow against the future. Now they are both having a desperate time to make ends meet. The planter is facing a depressed market and, under the pressure of banks and insurance companies, is having great difficulty in meeting interest charges. This is naturally reflected in the relations of the planter with the sharecropper. Both are victims of an outworn system that dates back to the reconstruction era following the Civil War. The children are deprived of education, since work in the field must take precedence over schooling. The whole family reflects the environment in which it exists. More than a third of the sharecroppers move from one plantation to another each year. The average sharecropper family receives an income of \$38 to \$87 per person per year.

#### SHARECROPPERS WITH SOMETHING TO SHARE

The question in the minds of those who have read this article so far is, "What is to become of



these people?" Well, fortunately I am able to give the answer, provided that enough people will become interested to bring pressure upon those who have the authority to do something. Immediately following my visit to Butler County I journeyed to the La Forge project, about 70 miles distant. Here the Federal Government is doing a superb job with a similar group of sharecroppers.

The La Forge project is one of many self-liquidating project experiments in the rehabilitation of rural people. It consists of 100 sharecropper families, white and Negro. They were the people who were already located in this land as former sharecroppers under the old planter system, and who would have gone on relief if the government had not taken over the land and established the project. The government bought out the landowners; some 5,700 acres of land were involved. It has built new homes to take the place of the old dilapidated cabins. It has furnished tools and other equipment. The land is farmed cooperatively under fine supervision. The sharecroppers are becoming homesteaders on a long-time payment plan. The men are taught the best in farm practice; crop rotation and soil conservation are basic factors in the farm program. The women are taught home making, and to preserve the vegetables and fruit to carry them through the winter. At the beginning of the summer season after the first year's experience, most of these families had enough food left to feed them through another winter. *This was a new experience for these people.*

The people are enthusiastic. In less than two years, they have been able to pay back to the government about \$75,000 on an outlay of about \$800,000. For the present these people are operating on a year-to-year lease, with the privilege of applying all their rental payments on the purchase price if a contract is signed to buy the place.

The cost per unit of the project is not yet available inasmuch as the buildings and other equipment are not complete, but it is fair to say that the cost to date would indicate an economy that will make homesteading possible on a most reasonable basis. Mr. Hans H. Baasch, the manager, thinks that \$6,500 will cover the complete cost per unit of about 50 acres

with buildings and equipment. The expressions of hope and gratitude abound on every hand. President Carl Pickett of the Cooperative Association, who is farming one of the tracts, says, "This means a new day for us. While none of us expects to get rich, we do have a chance to make a better living, pay our debts, have something left to buy our homes and become self-supporting, self-respecting people. That's more than you could hope for under the old sharecropper system."

Let it be said again, there are honest landowners in this section of the country who are concerned as to the future of the sharecroppers. But they are also being hard pressed. No new mansions are going up to replace those that are rapidly falling into disrepair. Floods, soil depletion and a fluctuating market are wrecking the accumulations of wealth in the region. Charity is almost futile in this situation, and the rantings of demagogues and politicians can only create cleavage. What is now needed is mutual understanding and cooperation. The La Forge project is an experiment of this kind. It is much more than a matter of economic determinism, it is a question of human understanding and social engineering in which spiritual values are of great importance. In any case this is an attempt to give sharecroppers something to share and to



*A big Farm Security Administration truck brings a fabricated home to be erected on the new site*

furnish an experience on which the nation can build toward a better future, not for this group, but for all.

One of the factors that is now affecting the sharecropper and tenant farmer is a new land boom. This is taking place in certain sections of

the South and is a source of agricultural unemployment. Southeast Missouri is passing through an experience of this boom and the result is a threat of more sharecropper roadside demonstrations, such as took place a year ago in this region. It is reported that about 1,500 families have received eviction notices, and that 1,000 of them had no place to which to go.



*The new sharecropper home in process of erection. It means cleanliness, comfort, privacy, a real home*

A year ago when 500 evicted sharecroppers camped on the roadside, they blamed the increased use of machinery for the loss of their tenure. This year both sharecroppers and landowners blame the widespread sale of Southeast Missouri land by mortgage holders. Due to high average cotton yields in the last three years in the eight counties in this cotton area—more than a bale to an acre—the relatively cheap land, and the lure of war profits, southern planters are reported to have purchased Missouri tracts widely and are planning on moving in their own machinery, stock, and, in many cases, labor.

There is, however, a better feeling existing between the sharecropper and the landowner today than that which existed a year ago. It was the consensus among them that if the dispossessed folk could be set up on subsistence farms and have the assurance of outside work for a few months in the year, the immediate emergency could be met. Plenty of cut-over timber land seems available for the purpose, but the housing problem is most difficult.

The sharecropper comes with a new challenge to our imagination and our conscience. To the church, always the call of the underprivileged comes with new and searching appeal. It is the call for sympathetic insight and understanding. It is a call to Christian statesmanship to do something constructive and courageous.

The Home Missions Council and the Council of Women for Home Missions have accepted this challenge and are planning to make available among the sharecropper groups several leaders to render a religious and social ministry. The La Forge project in Missouri, another county project in Alabama, and one in Georgia have been approved and only await the funds necessary to go forward. They chose the La Forge project, because it provides a possible permanent center to a group that has some chance for a constructive future, and is also located in proximity to other sharecroppers who are facing the more typical sharecropper needs. They plan to assign rural religious leaders in the tenant-sharecropper areas of the Cotton Belt. This would mean a religious counsellor or agent to work with the churches just as supervisors work with rural Negro teachers, or farm demonstration agents work with the farmers. The Home Mission Councils are concerned with the place of the church in the educational and promotional work. In the development of these projects, it is necessary for the church to inform its constituency in regard to the conditions that exist and, in particular, as to the needs of the people. So the church should promote some definite educational program throughout the year. Such programs might be promoted with the purpose, among others, of raising finances to carry on the projects. It is the earnest desire of the Home Missions Councils to be of service and to cooperate in every way possible to make a Christian ministry available to these people.

We appeal to all who are interested and, in particular, to the churches to cooperate in making possible the finances to carry on this work. Contributions may be forwarded to the Home Missions Council or the Council of Women for Home Missions, 297 Fourth Avenue, New York City.



# The Greatest Trek in Human History

By DAVID C. GRAHAM, F.R.G.S.



*Mary Chen, a sister of the president of Nanking University. She is one of thousands of Christian refugees*



*Times Wide World Photos*

*Street scene in Canton, South China, as hundreds of thousands of refugees, carrying as much as they could of personal effects, fled the town before the arrival of the Japanese Army*

*Can you visualize 40,000,000 people? That is the estimated total in China's vast wave of refugees, who move west in a mass escape from the Japanese invasion. It is the greatest migration in history*

**T**HE undeclared war in China, with its looting of homes and raping of women, its air raids on civilian populations, its ruthless reprisals and mass killings of innocent people, has caused the migration westward of over 40,000,000\* Chinese men, women, children,

and infants in arms. The suffering caused by the invasion and this mass exodus can hardly be overestimated or exaggerated. More than one million Chinese soldiers have been killed, leaving behind widows and orphans. A much larger number have been wounded. Whole cities have been laid waste. Canton has suffered from more than a thousand air raids. Incendiary bombs

\*An article in The Washington Post estimates the number of refugees at 60,000,000.



have caused the burning of homes and of innocent civilians. Between five and ten million people have died of appalling privations and of epidemics.

This is not the whole story. Many of the refugees began their trek absolutely penniless. Others were robbed along the way. Sometimes, even in winter, they had to sleep on dirt floors with nothing but straw to cover them. Often they arrived in strange cities or villages only to find that all inns and homes were already overcrowded. The number is legion of those men whose wives were about to bear children and who arrived, like Joseph and Mary, only to find that there was no room for them at the village inn. Families were divided and children were lost. Many died by the way.

As this vast throng moved westward, some

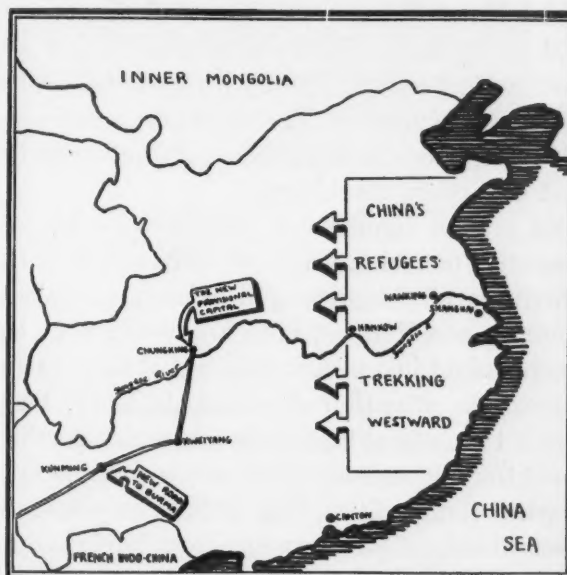


*An interesting photograph taken by Dr. Graham on his return from West China. The steamer at high river was wrecked on the rocks and must await another high river for its eventual release*

travelled by steamship or junk, others by railway or bus, but more often by jinrikisha, sedan chair, or on foot. Men, women, and children have trudged, sometimes in the dead of winter, over mountains and valleys for two thousand miles westward to some distant place, where they have settled down, hoping to live in peace and in freedom from the aggressor. Yet even

here peace has been hard to find. Japanese airplanes, many of them purchased from the United States, propelled by American gasoline, and equipped with ammunition and bombs made from American cotton, and scrap iron, steel, copper, and lead, have been continually active. Large sections of Chengtu, Chungking, Kueiyang, Kiating, Luchow and many other cities in West China have been destroyed.

Who are these refugees? They include coolies, factory laborers, farmers, artisans, merchants, factory owners, engineers, mechanics, architects,



*Courtesy The Lutheran Missionary*

*Map of China showing the areas from which the vast trek of millions of Chinese has originated*

politicians, physicians, students, teachers, and scientists. While people of all classes are included, most of the intelligentsia of China have gone westward. The National Academy of China, formerly at Nanking, consists of eleven boards, of which six are in Yunnan province, three in Szechwan, and two in Kuangsi. The scientists of these boards, and the scientists and scholars of the national and provincial governments and of the colleges and universities, are busy with research and educational projects, many of which are of great value in the development of China.

Before the war many factories were being operated in the coast cities. Some of them have been destroyed by the Japanese armies. The machinery of others has been transported to Japan. Many of them have been moved to West China.

More than 120,000 tons of machinery have been moved by the Chinese from the coast to Chungking, by steamer, by river junk, by mule pack, or on the backs of coolies. There are now over 400 large factories in West China, one-fourth of which are in or near Chungking, the greatest manufacturing center in West China. I had heard of an alcohol factory, which was reported to have moved from Shanghai to Szechwan, West China, and was manufacturing alcohol to be used as a substitute for gasoline. I did not believe this story until one day the truck, on which I was riding, stopped near the new factory and purchased a supply of alcohol which was used, mixed half and half with gasoline, on the journey to Kunming. The new factory is housed in large modern buildings and equipped with the best of modern machinery.

Of greater significance, possibly, are the co-operative factories, which are scattered over the provinces of Szechwan, Si K'ang, Kueichow, Yunnan, and Kansuh. They are smaller than the alcohol plant just mentioned, so that they do not attract the attention of enemy airplanes. Their aim is to use local materials, to provide employment to refugees and others, and to manufacture needed commodities that otherwise could be secured only at great expense from foreign countries. Chinese and foreign experts assist in the installation and operation of these factories. There are already over 10,000 co-operative factories in West China, and their number is rapidly increasing.

Despite lack of funds and other handicaps, the Chinese are amazingly resourceful at organizing their new boom area. Farmers from East China find themselves in the bread basket of their great country. Rainfall is heavy enough to make droughts rare. And farmers can plow and sow with less fear of flood. When the Yangtze overflows in this hilly region, it does far less damage than rivers in the flat East.

Before the war there were only six colleges and universities in West China. Now there are 60, of which 53 have been moved westward, and are carrying on in 44 cities and villages. The original buildings of many of these institutions have been destroyed, but the faculties and students have taken such books and equipment as they were able and gone westward, often on foot for 2,000

miles, where they are still carrying on. More than 5,000 students graduated from the universities and colleges of China last year.

Less than a decade ago the presence of a Chinese in Chengtu, who had a high degree from a foreign university, was a matter to excite comment, for there were probably less than ten in all. Last spring I was told that there were over 400 Chinese in that city with master's and doctor's degrees from such universities as Yale, Harvard, Columbia, Cornell, Chicago, Toronto, Oxford, Cambridge, Berlin and Paris. I can well remember when in all West China there was not one Chinese who was a natural scientist. There are now more than a dozen on the campus of the West China Union University alone.

Before the beginning of Japan's undeclared war, the Chinese government was carrying on a remarkable program. Schools of all grades and universities were being increased, improved, and modernized, and it was hoped that illiteracy would be removed within a few years. Mines were being opened and developed. Agricultural conditions and methods were being improved. Cities were being modernized. City and provincial governments were being reformed. Motor roads, railways, air fields, steamship lines and factories were being constructed. The remarkable thing is that in free China, in spite of the war, this program is rapidly being carried forward, made possible by the presence of the refugees. *In West China there has been more progress in one year since the war began than there had been for 10 or 20 years before.* The courage and determination with which the Chinese are continuing their efforts for the improvement and development of their country and its people in spite of great handicaps deserves the admiration of the world.

China's 400,000,000 people are determined to resist Japanese despotism, and, given a ghost of a chance, they will become a democratic nation. A potential democracy of so many millions in the Far East is a factor which the Western World might well consider seriously. China, if thrown back on Soviet Russia too long for aid and supplies, may drift toward communism, but the picture of democratic government is far more attractive to the Chinese than is that of communistic rule.



Times Wide World Photos

*Chinese refugees from Japan's war in China, making their way across the great wheat plain of the Yellow River Basin on their trek westward to escape the invading army*

Among the refugees are many Christians. Most of them have affiliated with the churches of West China. Among the educators are Dr. Chang Po Lin, president of Nankai University, and Dr. Francis Wei, president of Central China University. Among the political leaders are Generalissimo and Madame Chiang Kai-Shek, and Marshal Feng Yu-Hsiang, the "Christian General." The heads of several departments of the Chinese government and of numerous relief agencies are Christians. Among the leaders in Christian work are Rev. Chen Wei-Ping, whose grandfather was killed during the Boxer Uprising, and who is now working among the soldiers of Szechwan. And there is Dr. Wu, a very unassuming woman, who is nevertheless one of the greatest Christian leaders in the world. She is president of Ginling Woman's College, president of the Chinese National Christian Council, and was vice-president of the World Missionary Conference at Madras.

From many sources have come testimonials of the heroic work by missionaries and native Christians in China. "Christians have everywhere entered so thoroughly into cooperative relief agencies," writes Dr. Earl H. Cressy in *China Marches Toward the Cross*, "that it is impossible to form an estimate of the Christian contribution as such, but one striking thing is that in all parts of the country Christians are in

leading positions in the organizations bearing the burden of relief of suffering, and Christian institutions and personnel are carrying a large share of the actual work." Early in 1939, Dr. J. W. Decker wrote from Chengtu, West China: "Never once did we hear a word of complaint or of self-pity. *Their heads are up, and their hopes are high.* Despite bombings and bloodshed, mission schools, churches, and hospitals continue their life-giving service in the name of Christ." In an address at a missionary prayer meeting at Wuhan, April 6, 1938, Madame Chiang Kai-Shek said: "I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your sacrificing spirit in helping our people in this war. . . . No words which we could speak could sufficiently express our debt of gratitude to the missionary body all over China, who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees. . . . I am very glad to tell you that those who criticized Christianity in years past are the ones who are—what shall I say—vociferous, articulate?—now in their praise of Christianity. You have won these men over by the work you have done, and by the spirit in which you have done it."\* Bishop Roberts, after

\*EARL H. CRESSY, *China Marches Towards The Cross*, pp. 28-29. Quoted by permission of Friendship Press.



visiting Nanking, Yanchow, and other mission fields in June, 1938, reported, "A new chapter has been written in the history of missions in China and, granted freedom in the years to come, there is every evidence that the Church of Christ will make huge strides forward."

What responsibility has the Christian Church in the United States, what responsibility have American Baptists in this crisis and in view of the present opportunity? The proportion of Christians to non-Christians in China is about one to a thousand. Many of the Christians are poor. This means that Chinese churches can not adequately take advantage of the present opportunity without the assistance of American Christians. It is true that some churches and church members in the Northern Baptist Convention have given to the point of sacrifice, but more have not. Many have given nothing for missions at home or abroad. The result is that during the past 20 years our Christian work in China has been carried on with a steadily decreasing number of missionaries and constantly diminishing funds. Between 1932 and 1940, the money in Chinese currency contributed annually by Northern Baptists to the West China Baptist Convention has dropped from \$24,145.00 to \$10,611.00. This is in spite of the fact that there has been a tremendous rise in the cost of living and that the war, the migration westward, and the heroic work of missionaries and Chinese Christians, have made the Chinese more appreciative of the gospel of Christ than ever before.

The following is from *The New News Letter*, October 27, 1939, by Frank W. Price:

Christianity will have a larger place in China after the War, not only because of the relief work carried on everywhere by missionaries and Chinese Christians, but also because the meaning and value of Christianity is more widely appreciated than ever before. Nowhere in free China is any evidence of anti-Christian feeling. Christians of the "dispersion" have contributed new leadership, and have won the respect of all classes of people. "One of the many things that have come out of the present war has been the realization that, whatever doubt may have existed in the past, the Christians in China fully and indisputably justify their existence. . . . How, without a moment's hesitation, they faced the test and were not found wanting, will remain one of the most dramatic and epoch-making pages in the history of Christian missions throughout the world. Today, after two years of hostilities, the Christian missions in China have built for themselves a record of which they may justly be proud. They have preached the gospel not with words but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation fulfilling great human needs in its hour of travail." These words are taken not from a mission report, but from an editorial in *The China Critic*, an independent weekly edited by able Chinese.

Are the Christian churches in America preparing to take advantage of the present opportunity in China? Will Northern Baptists, awakened by the great need and inspired by loyalty to Christ and enthusiasm for the Kingdom of God, arise to this situation, and by study, prayer, and giving, make possible a program on home and foreign fields of which they may well be proud, and which will be an inspiration to other Christian bodies throughout the world?



## FACTS AND FOLKS

**The extension of Japan's invasion** into China until South China has also been occupied has caused great difficulties for missionary Bruno Luebeck of Ungkung in visiting the churches in his field. His plan of living in Chaochowfu has had to be abandoned. To visit that town recently he had to have special Japanese permission and a convoy of Japanese soldiers to accompany him. "Serving 26 churches now is not easy," he wrote early in December. "Formerly I could make the town of Jiaupheng by bus in two hours. Now I must walk or go by boat and that takes two days. Six of our Chinese churches are in the Chaochowfu occupied area and many formalities are necessary to visit them. And the Ungkung church now has no pastor. So I must preach there every other Sunday."

**The varied and multiple task** of a foreign missionary today has often been emphasized. One of the newest types of service is that rendered by Rev. E. C. Condict of Burma. Each month he sits on the governing board of the Government Boys' Reform School in Thayetmyo. He thus helps to decide what boys should be released on parole. Several of the school officers are Christian Chins, who, as boys, were pupils in Mr. Condict's mission school. Other officers are Christian Karens, while the Reform School's doctor is a Kachin Baptist from Bhamo. "Thus the Burma Baptist Mission is making a strong impact on this reform school," writes Mr. Condict, "and at no expense to American Baptists."

**Something like a Seminary class reunion** occurred in Port-

### News brevities reported from all over the world



*William T. S. Spriggs, Joseph Taylor and Mahlon H. Day in Portland, Oregon*

land, Oregon, at the First Baptist Church (White Temple) when Dr. Joseph Taylor of West China went there to speak at a recent Sunday morning service. Dr. Mahlon H. Day had charge of the worship services in which Dr. William T. S. Spriggs participated. The three men were graduated from the Rochester Theological Seminary in the class of 1901. This was the first time that the three men had met together during the nearly 40 years since their graduation. If any other of their classmates sees the picture on this page and reads this news item, Dr. Taylor writes the Editor, he should regard it as a cordial greeting.

**Prices in China** have greatly increased during the Japanese occupation. Due to the resulting drop in the value of Chinese currency, as compared with two years ago, writes Rev. Bruno Luebeck, of Ungkung, South China, "Rice costs five times more, flour four times more, kerosene oil four times more. But the salaries of Baptist preachers and other Chinese church workers remain as before. This makes living almost impossible for them. At the present rate of ex-

change some Chinese preachers receive the equivalent of only \$2.00 U. S. per month on which they have to support an entire family. Who can live on that?"

**The Baptist World Alliance** is greatly indebted to Mr. and Mrs. John Nuveen of Chicago, Ill., for having purchased and distributed copies of the proceedings of the Atlanta Congress (reviewed on page 164 in March issue of MISSIONS) to the libraries of more than 100 Baptist colleges and theological seminaries.

**A radio broadcast** by Dr. Earl Frederick Adams, General Director of Promotion, has been arranged for Tuesdays in April and May. The station will be WEA, New York, and the time from 12:30 to 12:45 noon.

**News concerning the fate of Baptists in Poland** is gradually becoming available. The German Baptist Union of Poland has been dissolved and has become part of the Baptist Union of Germany. The few Polish Baptist churches in the German occupied area have likewise been affiliated with the Baptist Union of Germany. The theological seminary at Lodz which enrolled German, Polish and Russian students, has been discontinued. All theological students from Poland will be educated at the theological seminary in Hamburg. In the Russian-occupied territory, though heroic efforts are still made in certain localities to maintain the work, it is utterly disorganized and apparently on the way to complete suppression. An orphanage and an old peoples' home have been taken by the Russian government, and church buildings are generally confiscated.

*New edifice of the Unitarian Church of Worcester, Mass., and in the picture below, what was left of the old*



*A stimulating chapter in American church history*

# New Roofs and Steeples After the Hurricane

By WALTER WHITE

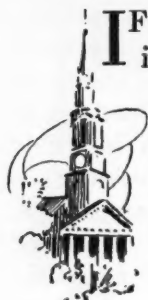
*There is abundant, constructive, recuperative vitality in the churches of New England as evident from this chronicle of repaired roofs, new steeples, and restored religious life in storm-wrecked communities*



**I**F you are among that group of people in America who believe that the Christian church has lost its vitality, this brief chronicle of vigorous New England congregations who restored their church edifices after the disastrous hurricane, should restore your confidence.

On the evening of the great storm in September, 1938, there were many

heavy hearts in New England parsonages and rectories. In Providence, R. I., the huge stone building of the Seventh Day Advent Church, Pastor A. A. Cone, had to be demolished by dynamite because of its fallen roof, its bulging sides and its shaken foundations. In Mystic, Conn., the big Methodist Church was only a pile of twisted beams. In Pawtucket, R. I., the old clock tower of the historic First Congregational Church had fallen to the streets. Among





Baptist churches in Massachusetts Holliston was gone; Franklin was gone; Blackstone was amazed to find its steeple inside the church auditorium; Baldwinsville had its inverted steeple resting on the top of its organ. Gardner, North Uxbridge, Westboro, all found wrecked or damaged buildings, the repair of which would cost from \$1,500 to \$10,000.

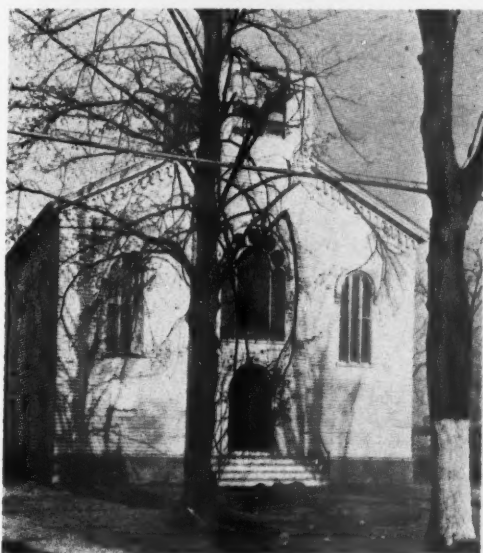
Few congregations faced a more disheartening task than that of the old White Church in Barrington, R. I. This 222-year-old church was directly in the path of both wind and water. At the height of the wind, the tall steeple, which had served as a landmark for 133 years, crashed to the ground, completely demolished. Pastor John Dunster Kettelle watched the swaying steeple, with its great bell, for two hours before it fell. Soon the waters of Narragansett Bay pushed up into the Barrington River. Near the church the Hampden Meadows Bridge was swept away with the loss of one life. Into the church surged the muddy slime of the inland stream covering the floor with three feet of destructive sea sludge. After the storm had subsided the picture of destruction was indescribable.

On Sunday evening, September 21, 1939, exactly one year after the hurricane, a simple but impressive service marked the dedication of the newly-restored steeple of the White Church, and the rededication of its bell. During the twelve-month period the congregation had raised and spent for the restoration of the structure more than \$6,000. The pastor traced

the history of the church from its beginning. He said: "The steeple is a visible symbol of a power great enough to build many steeples. That is the on-going spirit of Christ in hearts and souls . . . it is living here." He recalled that offers of contributions toward reconstruction of the steeple were made to him the day after the hurricane, while he was still dazed by the effects of the storm. After recounting the progress of the appeals for funds and the reconstruction work, he declared: "The same spirit of faith which built the original steeple is still abroad in this community."

The following experience of another vigorous New England congregation is likewise enheartening. In Worcester, Mass., the First Unitarian Church was completely wrecked. In one day its pastor, Rev. Maxwell Savage, D.D., had rallied the bewildered members of his prudential committee. Together pastor and people voted to rebuild. Within one week the whole congregation had met and voted to accept the recommendation of its leaders. In one month all the necessary funds had either been raised or pledged. And within the space of one year the new structure had been built and dedicated. This is the much discussed one day, one week, one month, one year program which has done so much to stimulate other churches of various denominations.

This account of disaster could be extended to great length. Mr. Roy L. Leonard, a contractor in Framingham, Mass., told the writer that he had made bids on 140 church steeples in New



*LEFT: The historic old White Church of Barrington, Rhode Island, after the storm had crashed its 133-year-old steeple into ruins*

*RIGHT: The White Church today, with steeple restored and its interior cleared of three feet of sea slime*



England. The work of reconstruction has reached such proportions that capable workers have to be secured from states outside the New England area.

But this is not by any means to be a story of destroyed buildings and bewildered spirits, for New England churches in their splendid rebuilding experiences are writing one of the most stimulating chapters in American Church history. New roofs, new steeples, new rooms, new buildings are appearing in all of our hurricane-swept states. Congregations are showing a resiliency they never dreamed they possessed. Pastors are finding new friends of Christ in unexpected places. Communities have torn down denominational barriers in order to assist in the rebuilding of church structures. When you visit New England next summer you will find many of its buildings in better condition than they were before the great storm.

The damage done to Baptist churches was so considerable that as soon as a survey could be made by the American Baptist Home Mission Society, a letter was sent to all the churches in the Northern Baptist Convention asking for aid. Contributions started coming in soon after the letter was in the mail. Through the assistance

thus received from the Home Mission Society, several small congregations were able to partially restore their buildings.

But the chief burden, in most instances, was borne by local men and women. The problem of the Baldwinsville Baptist Church, with its less than 100 resident members, serves as a typical case. This church was organized in 1782, seven years before George Washington was inaugurated as the first President of the United States. The present building was moved in 1866 to the corner of Elm and Pleasant streets. A tall, attractive spire was added, making it a typical and beautiful New England church edifice. Some years later a clock was purchased by public subscription from the E. W. Howard Co. of Boston, Mass., and placed in the lower tower. The clock dials, however, were located far above on the new spire. For about 70 years this faithful clock had served the community.

Three days after the hurricane I recall driving through the village of Baldwinsville. The steeple of the Baptist Church had been snapped off and lay on the roof, its point penetrating into the main auditorium. A gaping hole in the roof forecast more damage to the rooms in the church. No person in Baldwinsville had a



ABOVE: The Baptist Church at Baldwinsville, Mass., after the steeple had crashed into the roof

BELOW: The Baldwinsville Church fully restored, with new roof, and interior thoroughly renovated. Only the steeple is missing and will be erected anew when funds become available



ABOVE: Interior of the Baldwinsville Church showing the steeple plunged through the hole in the roof

heavier heart than Pastor G. E. Crouse. He had estimated the amount necessary to restore the building to usefulness and had sensed the enormity of the task which confronted his village congregation. But at least he would make a strong effort. He went to the community itself and was gratified at receiving immediate promises of assistance. The Massachusetts Baptist State Convention made a gift. Members of the church offered generous contributions in spite of their own personal losses. With this encouragement, work was started, and up to the present time this small village church has spent \$1,100 on repairs. Shortly after the hurricane Pastor Crouse was moved to write the following verses about the church clock, which continued to run in spite of the loss of the upper section of the church steeple:

For many years the old church stood  
With spire pointing to the sky,  
While in the tower a faithful clock  
Gave forth the time to passers by.  
And day and night from out the tower,  
The clock pealed forth the passing hour.

Then came the fateful hurricane,  
Like some great monster of the air,  
Uprooting trees, destroying homes,  
And spreading havoc everywhere.  
It madly beat the old church tower,  
The clock still pealed the passing hour.

The spire that pointed to the sky  
At last went hurtling through the air,  
Crashed through the roof and ceiling, too,  
And o'er the pews hung balanced there.  
The clock safe in the standing tower,  
Pealed forth as e'er the passing hour.

For though it lost its face and hands,  
Carried to earth when the spire fell,  
It never stopped, nor lost an hour,  
It had its tongue, the old church bell.  
And the dauntless clock within the tower,  
Ne'er ceased to tell the passing hour.

Brave clock, you've touched the hearts of all,  
You seem to say to every one,  
"Cheer up, we've been hard hit, 'tis true,  
But we're going to carry on."  
Well done, friend clock, within the tower,  
Long may you tell the passing hour.

But the old meeting house still needs a steeple. This building, which had served the community for more than four generations at its present and former locations, needs a finger pointing bravely toward the sky. At first it was planned to erect a short tower, but later it was decided to wait until some way opened to build a steeple which would be more in keeping with New England Church architecture.

In West Medway, Mass., an entirely distinctive development resulted from the hurricane. The small Baptist church was completely destroyed. In the same village the Congregational church had its steeple turned upside down and rammed through the roof into the auditorium. Both of these congregations are small and located close together. After some necessary repairs had been made on the Congregational building, the membership, which soon thereafter became pastorless, invited the members of the Baptist church and their pastor, Rev. Merton E. Libby, to worship in the Congregational building. At present the two groups are worshipping together under the strong leadership of Mr. Libby. This form of cooperation was paralleled in Franklin, Mass., where Rev. Holger N. Schluntz and his people were invited to meet with the Congregational church. Mr. Schluntz has also been invited to lead both groups.

New England people have learned that hurricanes can be terribly destructive. Now they are sensing the fact that human hearts can be strongly constructive. As they watch new roofs, new steeples, and even new church buildings appear in various towns and villages, they can well say, "Your heart shall live forever."





# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## Building a New Mission Station

*Difficulties in securing an adequate supply of the right kind of lumber, of efficient workmen, and of erecting buildings in time of heavy tropical rains*

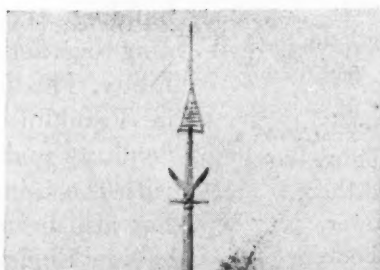
**A**FTER long negotiations and frequent calls on the local state chief, permission for the use of a large plot for a mission station was received and the work of clearing was begun. The jungle was dense and the clearing and grubbing work went rather slowly, but in two months most of the 40 acres was cleared and the underbrush burned. We engaged a band of Chinese sawyers. We had to go quite a long way for building material as the jungles about us did not have the right kind of trees for building purposes. After the clearing and burning we started digging the sites for the chapel, mission house, and preachers' houses. The Lahu hewed out the posts with queer axes and then we called in large numbers of people from the nearby villages to assist in carrying in the posts.

We first put up two small buildings for the preachers and visitors. For five months I lived in my tent

By HAROLD M. YOUNG

and I can say it was not too pleasant. After the first rains of the season, there were many creeping and crawling guests. The last building, started before the rainy season came upon us, was the mission house. We rushed work, stopping frequently because of showers, and managed to get the frame up and a temporary thatch roof on, so the lumber could be stored under shelter as it was brought in from the jungle. During the rainy

*Dancing around the nat pole, an ancient pagan ceremony of spirit worship in the hill country of northern Burma*



months the men could not do much outside work, so they planed boards for the main house. We started work on the walls and floors. The ceiling is not on yet, and we will have to get a permanent roof on as soon as possible as the stars show through the thatch. We will have to give our time for the next few months on other buildings that are urgently needed, so it may be some time before the house is completed. The doors and windows are a big job and not too easy a one in the wilds where seasoned lumber is hard to obtain.

The government had a ruling, up to last month, that no white women were to enter this area until after full administration was in progress. Last month, after some lengthy negotiations, permission was granted for Mrs. Young and the children to spend a few months with me. The military columns were on tour and everything was quiet. I went down to the motorhead to meet them with a bullock and pony caravan. After seven and a half days' travel, we reached the station.

It was a red letter day for all. The people had been anxiously awaiting the day and had made big preparations for a grand reception.

As we drew near the mission, we were met by group after group, some young and others old, all singing hymns and songs of welcome. The Lahu are gifted with a remarkable musical ability, and how those songs cheered our hearts. We shook hands with hundreds before we entered the compound, but there was a long line waiting which extended from the compound gate to the house.

I could not help but recall my arrival at that spot a year earlier when everything was a tangle of jungle and the beaten paths of leopards and tigers. So we started to count our many blessings and realized what the Lord had done in so short a time. The Christians from the nearby villages stayed the entire day and we had several thanksgiving meetings, and planned work for the months ahead.

## American Scrap Iron and Japanese Goats

*An interesting sequel to the story published in MISSIONS, November, 1939, page 532*



*Missionary Willard Topping and two Japanese goats that were purchased with the proceeds from the sale of scrap iron in Rhode Island*

By J. CARSON PRITCHARD

THE November issue of MISSIONS (page 532) told the story of our North Scituate Baptist young people and their scrap iron. The young people had collected the scrap iron as the North Scituate Vacation School Project. Some of the iron was brought daintily wrapped in tissue paper or in paper bags. Undoubtedly it was the first time that scrap iron was so tenderly handled. All of it was sold in a local market where we knew it would never find its way into munitions.

The money thus raised was sent to Mrs. Willard Topping, daughter of the late Captain Luke W. Bickle

of the Inland Seas. This money expanded in Japanese yen to over three times its dollar value and so Mrs. Topping in Himiji was able to purchase two registered Japanese goats.

Hemiji is in a poor section where insufficient pasturage makes cow's milk unsuitable for use by mothers and unsuitable for baby formulas. Increasing diseases due to poverty and to undernourished infancy led the Baptist Center there to plan a goat herd not only to supply milk as far as possible to meet the demand, but also to teach Japan's people there the advisability of raising goats themselves.

The young people of Rhode Island, who thus had a part in

removing from the market destructive munitions material which might have killed women and children in China, are pleased that the money has gone into a purpose which will benefit the health of women and children in Japan. Now the North Scituate young people say that they have not only "collected scrap iron for Japan," but in doing so they "got Japanese goats" too. Just to prove it I am enclosing a picture of the goats—good registered stock which will be the beginning of a herd at the Baptist Social Service Center in Hemiji, Japan. Milk from this herd will be sold or given to mothers of Japanese babies.

## Bad Weather Evangelism in Kansas City

The Area Evangelistic Conference at the Kansas City Baptist Seminary, although held in the depth of winter, was a most successful gathering that exceeded the fondest hopes and anticipations. In spite of the most severe storm of the winter, the men gathered from eight states. There were 358 in attendance, besides the local ministers and townspeople. The meeting was significant because of its breadth of Baptist fellowship. This is the first time that such a gathering has been attempted throughout this section. Sectional and organization lines were broken down. The great convictions and principles of Baptist leaders and preachers became the sole bond of fellowship. This blending together of heart is prophetic of a new sincerity and a united Baptist front in this area. The meeting was likewise significant for its quality of thought and depth of spirit. Evangelism through the local church, through education, and through institutions, was seen in a new, intelligent, and spiritual perspective. There was not a single weak message nor unprofitable moment.

The sense of gratitude and feeling ran so high that a unanimous vote was voiced endorsing the proposal that such an area institute be held annually at the Kansas City Baptist Seminary.—*Alvin J. Lee.*

### **When Hill Karens Meet in Convention**

When the Hill Karens of Burma have a Baptist association meeting it is an event, not only for the Karens but for the visiting missionaries. A letter from Mrs. H. I. Marshall of Toungoo, describes a meeting of the Paku Association held in the village of Shoko, which seems to be a place at the top and also at the bottom of the Hill Difficulty.

One hard stage of the journey made by Mr. and Mrs. Marshall was a descent of 2,000 feet, but there were other stretches that involved climbing very steep hills with little more than a jungle path for a road.

Having finally reached the village of Shoko, Mrs. Marshall describes the scene: "A barrage of hands to shake met us and the crowd accompanied us into the chapel where we were to stay. In the quarters provided for us stood a number of bamboo joints of water, for this is the way all the

water is brought up to the village from a stream half a mile below. One doesn't feel like wasting water under these circumstances. The mandat where the meetings were held was on the hillside and a circle of beautiful hills lay around us. The number present was given as 1,126 and of these 126 were Bwe Karens. When one remembers that a few years ago there was no intercourse between Bwes and Pakus, not even the Paku missionary being welcome and vice versa, it means a big advance step. One afternoon was given to the Women's meeting and I was proud of the women who with so few advantages carry on a fine work. They support a number of workers in non-Christian villages and voted to pay off the small debt of 50 rupees still remaining on the girls' hospital which they had built.

This year our Bible School is out on account of the strikes, and so all the teachers went to the Association. Even old teachers made the trip, much to the benefit of them all."

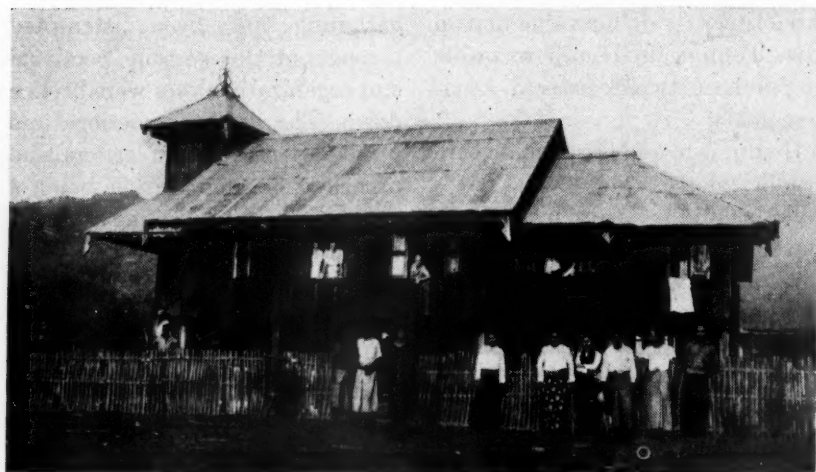
### **Annual Burmese Conference for Pastors and Laymen**

The annual conference of pastors is one of my best contacts with the pastors of our large district and a

real opportunity to help them and other Christian people who will come. Our purpose is the same as that of conferences held at home—like Keuka, Winona Lake, and others—to offer courses which will better fit folks for their Christian service—and to share together experiences which will deepen their spiritual lives. For three years I have been encouraging the idea of not only pastors coming from the district churches but as many laymen as possible. The strength of a church, as we know, is not in a single pastor at the head but in the collective power of the laymen of that church.

The program was centered about the theme "Growing in the Christian Life." The evening worship services were designed to carry out this central theme. The sermon by Mr. Graham, one of the missionaries at the Seminary at Insein, was very appropriate. Courses offered were: (1) "Stories of Our Great Christian Hymns," (2) "Teachings of Jesus in the Present Life of Burma," (3) "Mission Work in China, India and Assam," (4) "Travels and Letters of Paul."

Two faithful laymen in the Henzada church took two of these courses. Course Two was given by a teacher whom we had come up from the seminary especially for this week. He was a real inspiration to us all. I took the course on Paul's letters. It took plenty of good tall digging to get the lessons ready, in Burmese. The days of utter discouragement in this Burmese study are past. By the time of our first furlough we hope to have a genuine hold on the language. The worship service in the morning was led by another layman in the church here, also a lawyer; and the afternoon devotions were led by the civil surgeon at the hospital, a fine Christian layman. So you see we do have laymen in service out here.—*Cecil Hobbs, Henzada, Burma.*



*The chapel in Shoko in the Paku Association of Burma in which Dr. and Mrs. H. I. Marshall were housed as guests during the meeting of the annual Hill Karen Association*



# Convocation Revelation

*The President of the Northern Baptist Convention took time out of his busy theological seminary professorship and spent two months participating in the long series of Baptist Convocations. His brief impressions are worthy of serious concern*

By ELMER A. FRIDELL

TWO months of service with the Convocations in seven states furnished an unusual opportunity to visit with a host of Baptists. Out of informal table conferences with laymen, from listening to questions in forums, and from the trend of the spontaneous petitions in the daily prayer periods, there emerged the following impressions, negative and affirmative. It should be remembered that the theme of all of the more than 100 Convocations of the current denominational year was "The Mission of the Church in a Distressed World."

1. With the exception of an occasional prayer reference to peace, there was practically no indication that wars were involving many nations, and visiting ruin upon countless millions of human beings. Every major newspaper in the cities where Convocations were scheduled, carried recurring evidence that skilled propagandists were working to the end that America shall engage once more in a "holy war." *There was no noticeable evidence of serious concern among Baptists!*

2. It is disquieting to note the perplexity of Baptists when the issue of Church and State emerges. The historic attitude of the denomination is all too little understood. There is at present an unfortunate tendency to simply become "anti-Roman" without an effort to formulate a statesmanlike plan of procedure.

3. The plight and needs of Christian refugees from Europe (not to speak of other victims of persecution) did not seem to be in the thinking of Baptists. Any reference to the problem revealed either indifference or misinformation. "We don't want these undesirables," said one fine looking Baptist layman in response to a question. The fact that the quota laws still hold

*Elmer A. Fridell, President of the Northern Baptist Convention. He will preside at Atlantic City*



and that applicants for entry must pass tests did not seem to be known. *Baptists need to recall that America was founded by refugees seeking religious freedom.*

4. I detected no awareness of the plight of millions of rural folk of the United States who are underprivileged spiritually, culturally and economically. Here is a major problem which affects the Christian church. Rural America numbers less than half the population of the nation but furnishes more than half of the children. The future of the church in country and city depends on what happens to rural youth. On a percentage basis, rural people are already behind the cities in church membership. Economic conditions in vast rural areas prevent these Christians from maintaining churches which can minister effectively to the needs of the people. Weak rural churches at home mean a feeble work abroad.

Of more hopeful and positive significance are the following impressions:

1. There is clearly a new sense of humility in Baptist ranks. With such decreasing signs of self-sufficiency there is evidence that the redemptive power of God is being made increasingly available.

2. Along with this sense of humility there seems to be a new willingness to do team work, both at home and abroad, for the sake of the souls of men. There is a growing recognition of the fact that God works with others who confess Him as Lord, and that Baptists may do well to do likewise for great Kingdom ends.

3. There is a tendency to place upon the shoulders of youth a larger share of the responsibilities of the Kingdom enterprise, both in the local church and in our widespread activities.

4. There is a growing recognition of the need for planned personal spiritual discipline. In very noticeable numbers people are asking for instruction in methods of private worship

which includes the use of the Bible, other devotional literature and the enrichment of the prayer life. There was some evidence to suggest that private enjoyment of religion was not so much in mind as was the sense of personal need and an increasing concern to exemplify the full-orbed grandeur of the gospel of Christ in a world that is also desperately needy.



## Are You Interested in Statistics?

### THE ANNUAL STATISTICAL SUMMARY OF THE WORLD FELLOWSHIP OF BAPTISTS

ACCORDING to the annual statistics compiled by the Baptist World Alliance headquarters in London, the denominational strength in numbers at the beginning of the calendar year 1940 was reported as indicated below. For purposes of comparison the corresponding figures for the years 1938 and 1939 are also included.

In his explanatory comments Dr. J. H. Rushbrooke points out that the increase in the church membership throughout the world amounts to 339,951, and in the number of Sunday school pupils to 217,634. These figures are in themselves encouraging, but unhappily advance is not general. Of nearly 340,000 additional members, over 324,000 were added in the United States. Again, the Sunday schools of the western hemisphere report an increase of 235,462; in other words, there is a net loss of nearly 18,000 in other parts of the earth.

The most encouraging features of the church membership returns are (1) an all-round growth in the United States, where the Southern Convention reports an increase of 174,583, the National Conventions of 112,673, and the Northern Convention of 36,899; (2) the recovery in Jamaica, where former losses due to unhappy controversy are now offset by additions amounting to 7,571; and (3) the growth in Congo, where the British field

alone reports an advance of 2,628.

In the continent of Europe there is a loss of 6,271. In Sweden the unhappy secessionist movement due to Pentecostalism explains a reduction of 5,000. In Britain losses again appear, the set-back being 2,440. Other European countries show a slight advance.

In regard to Sunday schools, the growth in North America, where substantial gains are recorded by both the Northern and the Southern Conventions, and the recovery in Jamaica of over 10,000 pupils, are heartening features. The most disturbing figures are those for Europe and Australia. The British Union reports a reduction of slightly over 10,000, and Sweden, through the secessionist movement already mentioned, has lost about 2,700. The Australian decline of 1,300 is also unfortunate. A net loss of 3,452 in Asia is perhaps largely due to political conditions.



*Baptist Theological Seminary in Tallinn, Estonia. According to latest report it is still functioning*

### THE WORLD FELLOWSHIP OF BAPTISTS

Continents	Church Membership			Sunday School Enrolment		
	1938	1939	1940	1938	1939	1940
EUROPE (excluding Russia) . . . . .	676,654	667,152	660,881	550,531	523,089	508,633
ASIA . . . . .	462,197	473,758	479,174	203,035	214,087	210,635
AFRICA . . . . .	110,763	114,237	118,330	41,909	45,064	46,540
NORTH AMERICA . . . . .	10,478,735	10,672,103	11,006,035	6,989,488	6,990,544	7,222,272
SOUTH AMERICA . . . . .	57,801	60,079	62,978	61,114	54,281	58,015
AUSTRALASIA . . . . .	40,354	40,834	40,716	48,186	49,185	47,789
Totals (excluding Russia) . . . . .	11,826,504	12,028,163	12,368,114	7,894,263	7,876,250	8,093,884

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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No. 4

## The Statistics Certify American Prosperity

ACCORDING to the statistics, the year 1939 was a year of relative prosperity for the American people. As figured by the United States Department of Commerce they received \$2,000,000,000 more in wages, salaries, dividends and interest than in 1938, when total income amounted to \$66,275,000,000,000. Income for 1939 exceeded \$68,500,000,000. Moreover, the cost of living in 1939 was below that of 1938, and this meant a larger purchasing power.

Still another evidence of American prosperity was the six-year record "Christmas Club" distribution. During the two weeks prior to Christmas, more than 7,000,000 Christmas Club members withdrew \$350,000,000 from nearly 5,000 banking institutions which encourage this form of saving for Christmas spending, an increase of 7% over the total of 1938 and the highest of any year since 1933. Of course unwarranted and erroneous conclusions are often drawn from statistics. Offsetting the statistical picture of well-being are other facts evidencing poverty, such as the plight of sharecroppers, coal miners, and other workers, the desolate condition of thousands of Negroes who have thus far felt no recovery from the long

depression, and the vast army of unemployed on relief. Nevertheless, with due allowance for this immense population still compelled to live on a below subsistence level, the fact remains that Americans entered the new year 1940 in an improved financial position.

Why has the Christian church failed to feel the stimulus of this economic improvement? Few and far between are the Baptist churches whose budgets have been increased, whose pastors' salaries have been restored to pre-depression levels, whose community service and program has been enlarged because their members have contributed to their churches part of the increased income which they have received during the year. And as for missionary work, the unified budget receipts for all the causes in the Northern Baptist Convention on February 15th showed a decline of \$26,110 as compared with the corresponding date a year ago.

There are three possible explanations: (1) The figures reported by the Department of Commerce may be wrong. (2) The prosperity reflected in them may not yet have reached all Baptists. (3) The church allegiance and missionary loyalty of Baptists is not what it once was. It should be an easy matter for each Baptist to judge which of the three explanations is correct. His judgment will be faithfully and accurately registered in the outcome of the denomination's fiscal year which closes on the 30th day of this month.

## They Laid It On the Table in Philadelphia

THE national church study conference, held in Philadelphia, February 27-29 and reported on pages 224-227, might be said to have been an overwhelming success except for one feature. *It refused to adopt this affirmation!*

The churches of the United States participating in the ecumenical movement declare their full support of the nation in its determination not to be drawn into any now existing war. This determination, we believe, rests upon firm moral and Christian grounds. In seeking to determine the responsibilities of the churches in relation to the war situation, we affirm that these responsibilities should be defined and discharged in the light of the fact that the United States is not a participant in war and in a manner that will not imply or seem to imply that it is the duty of the



United States to participate in any war now being waged, or to compromise the national policy to keep out of war.

Introduced by Editor C. C. Morrison, of *The Christian Century*, it was first thoroughly discussed in the seminar on "The Ecumenical Movement and the Problem of War and Peace" and there approved by the 60 people enrolled. Its purpose, explained Dr. Morrison, was to safeguard the responsibilities of American churches, for relief work in China, Poland, Finland, for refugees in France, and for maintaining ecumenical fellowship with the churches in all neutral and belligerent nations, from being interpreted as support to either side in war. When later presented to the full conference with more than 200 present, opposition at once emerged. By familiar parliamentary devices, long arguments, amendments, substitute motions, etc., with the attendance meanwhile steadily dwindling because it was the closing session, the end came when less than 40 people remained. They disposed of it permanently by voting to lay it on the table.

There is something ominous in the realization that 200 churchmen representing 23 Christian denominations could not adopt this declaration. Deep down in their hearts are 200 churchmen already reconciled to the possibility that the United States will "participate in any war now being waged," and that they, therefore, were prepared to compromise the policy of their nation in keeping out of war?

Sometimes the real significance of a conference is also revealed by what it fails to do!

#### For Nearly 40 Years

#### He Personified a Great Cause

**A**LTHOUGH that vigorous personality, whom thousands of Baptists affectionately call "Joe Robbins," shows little evidence of the "march of time," yet the unrelenting calendar registers threescore and five. So he accepts the inevitable and announces that on April 30th he will enter the "unexplored realm of retirement."

To few men has been granted a career as interesting, useful and influential as that of Foreign Secretary Joseph C. Robbins. For 38 years he has been identified with the foreign mission enterprise, has guided and guarded it,

upheld it as "one of the biggest things in the world," and has superbly interpreted it as "having within it something of the height, depth, and the outreach of God's great redemptive love." It was a great cause to which he and Mrs. Robbins dedicated their lives when they first sailed as missionaries to the Philippine Islands in 1902. During the intervening four decades he has made it greater and has placed on it the stamp of his own dynamic character and integrity. As missionary, Student Volunteer Movement Secretary, Joint District Secretary in New England and since 1916, almost a quarter of a century, Foreign Secretary for Burma, Assam, Bengal-Orissa, and South India, at administrative tasks, on speaking appointments, and in personal counsel, he has personified this cause.

While time's curtain thus falls officially on a great career, its influence and impact cannot be measured or appraised in terms of chronology. Back of this record of service stands an amazing capacity for making and keeping friends. Throughout the length and breadth of this land and across distant seas, hundreds of missionaries, thousands of pastors, and an uncounted host of people of all ages, while regretting the termination of his official relationships, will nevertheless be ever grateful that in this journey that is called life, they felt the stimulating touch of Dr. Robbins' great soul and the contagious quality of his Christian spirit.

#### No Revision Needed

#### in Home Mission Objectives

**W**ISDOM and nonsense, pious platitudes and flamboyant exhortations characterize many American orations. The reader can easily determine in which category belongs the following passage from a speech which *The New York Sun* reports as having been delivered in the House of Representatives.

The United States is a Christian nation. The American Constitution recognizes the omnipotence of God. The war in Europe is a war against religion as well as against countries. I do not like England. And I have nothing but contempt for Hitlerism and Stalinism. As Americans we should put our country in a position of not helping the anti-God forces but of helping Christianity and democracy.

Such a statement is truly amazing. By what standard or gauge does the Congressman measure American Christianity? Surely not by today's emphasis on evangelism, nor by the program of last winter's Home Missions Council in Indianapolis. (See *MISSIONS*, March, 1940, pages 150-154.) With only 40% of the American people directly affiliated with Christian churches, and with 60% having no connection, unless an infant's baptism, a marriage, or a funeral leads people to seek the ministry of the church, how can anybody classify the United States as a Christian nation? And how does the Congressman measure race prejudice, social injustice, political corruption, crime, gangsterism, alcoholic debauchery, and a host of other evident and prevalent evils? If he regards these as not incompatible with a Christian America, then the Home Mission Society's purpose, as stated in its motto, NORTH AMERICA FOR CHRIST, needs revision. And as for not helping the anti-God forces, would he have qualified his comment if Russia last summer had made a pact with England, as was originally desired last August, instead of with Germany?

Let no man declare that America is a Christian nation! Before we consider embarking on any new military adventure abroad in the alleged interest of "Christianity and democracy," we should first make democracy more successful and Christianity more widespread here. Until then the Home Mission Society's objective needs no revision.

## Editorial ♦ Comment

♦ Rural Life Sunday, sponsored each year by the home mission agencies, is scheduled for April 28th. The value of this annual observance is two-fold. It emphasizes the strategic position of the rural church. To populate the city, youth must continue to come from the country. And it helps to focus attention on the plight of the farmer. Although farming is the way of life for many families, millions of them are now among the underprivileged groups of the American commonwealth. Rural Life Sunday thus offers an ideal opportunity for all religious and social organizations to cooperate in emphasizing the preservation of human values, in promoting civic responsibility in rural as well as industrial and city life, in acknowledging God as the Creator of earth as well as of life, and in stimulating the ideal of the

Christian community for the country as well as for the city. Suggestions and program material for a Rural Life Sunday service may be obtained from the new headquarters of the American Baptist Home Mission Society, 212 Fifth Ave., New York City.

♦ The legal practice of taking oaths on the Bible should never have been established. Recently some bootleggers in the hills of North Carolina were arrested on search warrants issued by a Justice of the Peace. The men were caught with plenty of illegal liquor in their possession. When brought to trial, notwithstanding the irrefutable evidence, the guilty men were set free because their defense lawyer proved that the search warrants had not been sworn to on a Bible! The Justice of the Peace admitted, according to *The New York Sun*, that he was unaware of the statute requiring such swearing and that, moreover, he had no Bible in his office. It is high time that the Bible cease to be a legalized fetish, a parlor ornament, a best seller, or whatever else it has become, and become again the Word of God, and an eternal guide along life's pilgrimage to the City of God.



## THE GREAT DELUSION

Number 70

### EXPENSIVE AND MURDEROUS

LAST year the State of New Jersey collected more than \$250,000 in fines from motorists caught and convicted of driving on New Jersey highways while intoxicated. The usual fine is \$200 and this was paid by each of 1,256 persons so convicted. State Motor Vehicle Commissioner Arthur W. Magee called this "a rather expensive habit."

It is more than that. It is a murderous habit when an average of more than three persons per day are driving along a highway under conditions that make them a hazard to life and limb of every other passing motorist. Fortunately the fine payers are not likely to endanger the lives of other people for two years following their conviction because their driving licenses are revoked that period. The Commissioner, however, admitted that not all drunken drivers are caught. Many more are daily on the road than the conviction statistics indicate.

Six years ago New Jersey was one of the first states to ratify the repeal of the 18th Amendment. Its legislators who thus voted repeal, never imagined that in six years more than 7,500 automobile drivers would be caught on its state highways while indulging in an expensive and a potentially murderous habit.



# American Christianity in Time of War

*For three days nearly 300 delegates, representing 23 Christian denominations in the United States, met in a "National Study Conference on the Churches and the World Situation" and considered the duties of American Christians in time of war*

*Reported by WILLIAM B. LIPPHARD*

**D**ECLARING that there is no Baptist answer to the world's agonizing need, and that likewise there is neither Presbyterian nor Methodist answer, Dr. George Emerson Barnes, President of the Philadelphia Federation of Churches, welcomed nearly 300 delegates from 23 American denominations to a "National Study Conference on the Churches and the World Situation." For three days (February 27th-29th) they sat in a series of six seminars and three plenary sessions, all meeting in Philadelphia's historic First Baptist Church. "Nevertheless there is a Christian answer," continued Dr. Barnes, "and it is the duty of the church to interpret the mind of Christ and to state with clarity and force the purpose of the church for this tragic hour."

Although it was repeatedly asserted that the 300 delegates in their conclusions represented only their own views and in no way committed their respective 23 denominations unless and until their respective national church bodies had themselves reviewed and adopted them, yet it was highly significant that 300 representative church leaders could agree unanimously on three important findings.

## FOR PEACE WITHOUT MILITARY VICTORY

1. They affirmed the conviction that a peace in Europe based upon military victory for one side and military defeat for the other would be only a temporary truce in which the defeated side would at once begin preparations for a renewal of the struggle. Therefore these 300 churchmen urged a "negotiated peace" NOW, a peace consistent with "a just and fundamental settlement of the problems of Europe. Every day that hostilities continue brings nearer the threat of the doom of civilization."

2. They agreed that the doctrine of national sovereignty must come to an end. All nations, *including the United States*, must be prepared, for the welfare of the whole of mankind, to surrender certain aspects of sovereignty and economic advantage such as were

surrendered by the several states in the formation of the United States of America. All must renounce the doctrine that a sovereign state is the sole judge of its own cause and the righteousness of its policies. The price of world peace for all nations is the sacrifice of national self-interest and sovereignty.

3. They enthusiastically upheld the ecumenical movement whose churches as branches are members of one body that transcends nations, races, and classes. The churches therefore have an indispensable contribution to make at this time of war. They must always seek to create a true understanding of the issues that today divide the peoples of the earth. They must overcome "the distortions resulting from censorship, the pressure of official propaganda, and the whole system of psychological mobilization." Ecumenical fellowship must be maintained at all costs. It was a moment of solemnity when the conference unanimously adopted the following:

*We here and now in the presence of God, Who has made of one blood all nations of the world, do hereby dedicate ourselves to a ministry of love, forbearance, and reconciliation to the people of all lands, and call upon all our fellow Christians to join with us in our purpose and resolution to continue in this ministry by His power in spite of unforeseen contingencies, to the end that Christ may be exalted and His church stand uncompromised and undivided.*

## FAREWELL TO NATIONAL SOVEREIGNTY

The plenary sessions, in the stately sanctuary of the First Baptist Church, were open to the public. On the first evening a large audience listened to Mr. John Foster Dulles, former member of the American Versailles Peace Commission, who gave a remarkable address on "The United States and the World of Nations." In a keen, masterly, legal analysis, for he is an international lawyer, he pictured the failures of the Versailles Peace system, the League of Nations as



an alliance of satisfied powers who used it to perpetuate the status quo and forced the unsatisfied powers to withdraw, the Bank for International Settlements as a device for extracting impossible reparations out of Germany, and the speedy pervasion of the mandate principle. The failures were due to the system of "national sovereignty" which must be altered in the interests of world peace. He outlined four steps in building a new world order, (1) colonial areas internationalized; (2) national legislation affecting the welfare and interests of other nations, such as economics, tariffs, currency, immigration, to be internationally reviewed; (3) a world court with compulsory jurisdiction; and (4) collective security and protection after disarmament. Are Americans prepared to support such a world program? Mr. Dulles expressed doubt because of patriotic glorification of the nation and because of America's alleged moral superiority. This is a moral problem and presents a responsibility to the churches. They must put God and the State into proper relationships. They must destroy the deadly parallel of moral judgment and national self interest.

The profoundly stimulating effect of Mr. Dulles' analysis of the present world situation is suggested by one incident. In a seminar the next day a delegate who had shown a marked pro-British and pro-French attitude and who had intimated a conviction that the United States must eventually enter the conflict in Europe, frankly admitted that, "after hearing Mr. Dulles, I confess that I am not as belligerent as I was!"

Contributing also to a more impartial view of the present world situation was the intimate, and somewhat confidential, report of Secretary Roswell P. Barnes. He had recently returned from a tour of several weeks in Europe. With absorbing attention the crowd listened to his vivid narrative of railroad travel in Germany on blackout nights when even the faces of his fellow travelers and the names of stations were indistinguishable in the darkness. Much of his travel was on unscheduled trains, even on troop trains, owing to the uncertain passenger schedules. "Under such conditions," said he, "Europe ceases to be a situation for objective study by Americans 3,000 miles away. It becomes a human situation." Most of his fellow travelers were young men in uniform. For them war means what it has always meant, mutilation, death, sorrow and anguish at home, in spite of all the ideological phrases that seek to explain or justify it. The war is the first incident in a great social revolution. For this reason Dr. Barnes also urged a negotiated peace NOW. A fight to a finish, regardless of who won its military victory,

would only result in universal social upheaval and bolshevism. He pictured the German Christians with whom he had had conference, as warmly appreciative and pathetically grateful for his visit as evidence of the continuing reality of ecumenical fellowship and brotherhood in spite of the war.

### THE CHURCHES AND THE WORLD SITUATION

Grouped into six seminars the 300 delegates earnestly and at times quite emphatically discussed six topics. On some matters there was sharp difference of opinion, as, for example, embargo against Japan, American war policy, responsibilities of the churches in relation to the war situation (*see editorial on page 221*), and other issues. The six topics are indicative of the scope of the program and the far-reaching implications of the conference findings.

1. THE LOCAL CHURCH AND THE WORLD CRISIS
2. RESPONSIBILITY IN RELIEVING WAR SUFFERING
3. CONSCIENTIOUS OBJECTORS IN TIME OF WAR
4. THE CHURCHES AND AMERICAN POLICY
5. CHRISTIAN MISSIONS AND THE WORLD CRISIS
6. THE ECUMENICAL MOVEMENT AND PEACE

Quite likely the seminar enrolments reflected the degree of current public concern for the various topics. Thus the second seminar had the smallest registration, barely 10% of the entire conference. The small attendance was "a shock to complacency and a reflection of the indifference of American Protestantism to the refugee problem." Its chairman, when presenting the seminar's findings reminded the full conference that, "*all of American Protestantism had done less for Europe's war refugees than little Switzerland.*" Moreover, not even a refugee baby could be admitted to the United States unless within the immigration quota of its native land. Whereas Latin America had agreed to take all of the Spanish refugees now in France if the cost of transportation could be provided. "American vision of the refugee problem is so obscured," continued the chairman, "and American initiative is so shackled and the programs of local churches and of their mission boards take such primacy, as to preclude the churches from supporting this vast relief program as they should." Nevertheless, with confidence and optimism and in grateful recognition that "our country lies in peace between two areas of war," the report urged "American citizens to face the obligations of privilege" and appealed to the churches as their Christian duty "to be in the forefront of all efforts to help the needy, and to be quick to respond to the cry for help from those who are hated for religious or racial reasons."

## FOREIGN MISSIONS IN A WORLD AT WAR

A minimum of controversial debate marked the seminar sessions on Missions and the World Crisis. This is as it should be. On the need of prosecuting the missionary enterprise at such an hour in world history, and on the damages done to its progress and services by war, there ought to be no difference of opinion. Thus the seminar's findings began with a quotation from the Madras Missionary Conference report which is peculiarly applicable to the present situation, "*The church is called today to live and to give life in a world shaken to its very foundations.*"

Magnificent was the summary of the achievements of Christian missions, set forth as follows:

*In the past centuries the gospel has penetrated every land and has influenced every people. Its paramount achievement is that it has produced men and women of creative spiritual power. It has mightily contributed to the world Christian fellowship which is the ecumenical church. The Christian message and its messengers have surmounted barriers between races, have interpreted peoples to one another, and have enriched their knowledge, philosophy, and culture. To the world Christian enterprise men and women of every race and nation have made and are making their own unique and indispensable contribution, bringing the best in the material, the human, and the spiritual values of every land to add to the common heritage of all. In a day when hatred and warfare are separating the nations and threatening the world with destruction, the Church of Christ in every land is drawing men together and is revealing to them their community of interest and of destiny under one common God and Father.*

In the face of such testimony the seminar issued a challenge to the Christians of America to carry out a program which ranged all the way from the stressing of evangelism as the essential task, to the promotion of acquaintance and understanding among different races so as to lay foundations for a just international order and an enduring peace.

Supplementing this comprehensive report with its 14 points was a stimulating address by Professor H. P. Van Dusen of Union Theological Seminary, who emphasized the missionary outreach of the church, based on a factual study tour which he had made of more than 100 stations in 22 mission fields. To the significance of the Christian church as a world community, he paid a four-fold tribute. (1) It was a world-wide agency of helpfulness. (2) It was the creator of world-minded leaders of tomorrow

with a vision of the unity of mankind founded on the fatherhood of God. (3) It was a powerful factor in transforming the lives of nations. (4) And it remains today the only unshattered world community.

## THE CHURCHES AND AMERICAN POLICY TODAY

The seminar on the churches and American policy considered many controversial issues and had to reconcile conflicting views. Its report urged a constructive settlement of the war in Asia, calling for a "strong China to control her own affairs and destiny. A truly independent and strong China is essential if she is to avoid encroachments of Russia, of western imperialisms, and of Japan." Likewise necessary is a "strong Japan no less in control of her own destiny. Japan's pressing economic needs must be recognized and adequate provision made to meet them." The churches were implored to continue relief work in China on a vast scale. The United States government was urged to repeal the immigration exclusion act and to carry out other proposed constructive measures. After disapproving a suggestion about boycotting Japanese goods, the conference approved an extension of the "moral embargo" to include gas, oil, scrap iron, etc.

The United States army and navy were targets for severe criticism and the conference finally voted that "we deprecate the growing tendency on the part of the army and navy to exercise undue pressure upon the formulation of American foreign policy."

The seminar strongly supported Mr. Dulles' views on the surrender of national sovereignty by declaring that "the United States for its own sake and for the sake of humanity will have to renounce its political and economic isolation and identify itself with other nations in the creation of a world government." Outspoken was its denunciation of the enormous American armament program as a possible solution for unemployment. This is false economy and also fundamentally un-Christian. "We must repudiate a federal budget which allocates more of our treasure for death than for life."

Long sessions marked the seminar on conscientious objectors to war who present to the church the crucial issue of liberty of conscience. Clear and unequivocal was the following conclusion, "When members of the church, in honesty and solemnity, come to a conscientious repudiation of participation in war, the church has no recourse but to uphold their right so to choose, and their freedom to take such action as the choice may involve." So churches are urged to make available means for registering conscientious objectors in their local churches and with their national bodies.

## ECUMENICAL CHRISTIANITY AND PEACE

Keen theological sensitivity was manifest in the seminar on the ecumenical movement and the problem of peace and war. It urged the integrity of fellowship in spite of the antagonisms and cleavages of war, stressed the importance of prayer, preaching and conversation as being truly Christian, and warned against prayer degenerating into "a means of national propaganda." Its report condemned preaching that seeks to create hatred of other nations, and said that "war should not be presented as a holy crusade." There was widespread gratification over this significant sentence, "We rejoice that after six months of war in Europe, the churches in belligerent countries have not generally become the agents of national policy in propaganda." The report offered 15 practical suggestions for carrying its principles into effect and also stressed the need of "an early negotiated peace in the wars now in progress."

With similar emphasis Dr. George A. Buttrick, pastor of New York's Madison Avenue Presbyterian Church and President of the Federal Council of Churches, in a deeply moving address urged a four-

fold duty upon American Christians at this crisis. (1) We must keep our poise and sanity. "Today all news is sparse. It is tighter than a dungeon and utterly untrustworthy. Truth is always war's first casualty." (2) We must keep penitent. Our own American international policy has helped to create the world situation we are so prone to condemn. (3) We must keep a resolute good will for all peoples. How easily we scream at symptoms and do so little to cure the disease. (4) We must keep America at peace. This is the only land in which all nations live together in real comradeship. (*In his parish Dr. Buttrick has Englishmen, Frenchmen, Germans, Russians, Finns, Poles, Czechs. Where else could they all live in harmony?*) And by keeping America at peace we can urge a negotiated peace in Europe and Asia. "A victory by either side would be defeat for mankind; whereas a negotiated peace would mean victory for mankind." And finally, (5) We must let God keep us. The present chaos is a terrible witness to the world's repudiation of the overruling of God.

The findings of the six seminars, as adopted by the entire conference, will be available in pamphlet form at a nominal price to defray publication cost.

## Are We Really Serious?

*A Timely Message for This Time of Year*

By EARL FREDERICK ADAMS

AS I write these lines the Convocation series is almost completed. One team is still in New England. We have had a great day in Philadelphia, where it was a source of great inspiration to gather with over 2,000 Baptists in the City of Brotherly Love on the birthday of George Washington. It was indeed an appropriate way for Baptists to observe that holiday, gathered as we were in the city which was the cradle of American liberty—to reaffirm our convictions relative to religious freedom.

The Convocations have given ample evidence of an awakening spirit of concern among Northern Baptists. We have been heartened and inspired by the response which has greeted teams in all parts of the country. I am personally filled with concern, however, lest we fail to translate our spiritual enthusiasm into sacrificial stewardship and actual service.

This is the time of year when a majority of our local churches are seeking to underwrite the financial support of our missionary enterprises during the year which lies ahead. We are confident that if the work of

Every Member Enlistment is promoted diligently in local churches, we shall discover a definite increase in contributions as a result of the spiritual impetus of the Convocations.

Special missionary offerings should be stressed at this time as a practical means of enabling us to close the present fiscal year on April 30th without further retrenchment. Such offerings might well take the place of the Judson Fellowship campaign last year.

While our primary emphasis in the Convocations has been that of a long-range view toward the up-building of our regular receipts through years to come, it is hoped that in many churches there will be an immediate stimulus to close the present year with an increase in contributions before April 30th. Only this single month remains in which we can work to prevent further retrenchment.

Every local church is challenged to accept an increased goal for next year. Together we can do great things for God. Yet let us remember that faith without works is dead.

We are living through critical days. Are we really serious about our responsibilities as Christians?



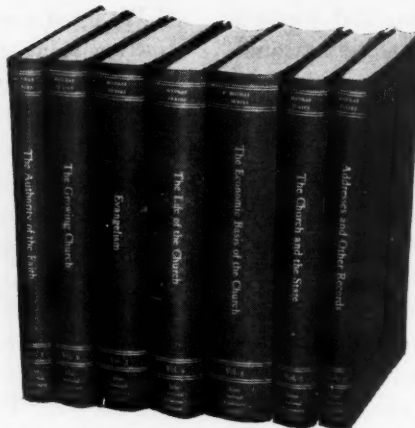


## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*The Madras Conference Reports*, edited by WILLIAM PATON, constitute a series of seven volumes of addresses, reports, and discussions at the World Missionary Conference held in Madras, India, in December, 1938. Each volume may be purchased separately so that persons especially interested in one or two of the general topics do not need to buy the entire series. Nevertheless, to understand the trend of modern missionary thinking and to appreciate the political, social and economic conditions that are of increasing concern to the continued progress of the world mission of Christianity, the entire set of seven books is needed. The seven volumes are as follows: I, *The Authority of the Faith*, \$1.25; II, *The Growing Church*, \$1.50; III, *Evangelism*, \$1.50; IV, *The Life of the Church*, \$1.50; V, *The Economic Basis of the Church*, \$1.50; VI, *The Church and the State*, \$1.50; VII, *Addresses and Other Records*, \$1.50. It is significant that the largest of the seven volumes deals with the economic basis of the church. This has 596 pages as compared with 417 pages in the volume on evangelism. However, that comparison is hardly fair in that the first four volumes deal directly and indirectly with the essentially evangelistic mission of the church and thus comprise a total of more than 1,000 pages. The volume on church and state is of particular timeliness, for it includes a series of specially written reports, not only on the history of church and state relationships, but also on the actual relations in various parts of the world today. For the student



Courtesy World Outlook

of missions this set of books is a storehouse of indispensable material. For the missionary minded pastor it is a source of information and inspiration. (Published by International Missionary Council, 156 Fifth Avenue, New York, \$7.50 per set, postpaid.)

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*The Hand of God*, by OSWALD W. S. MCCALL, is different from any other available book of spiritual meditations. Deep mystical insight, unique thoughts, and a

mode of expression that borders on poetry, place the volume in a class by itself. The language in which the meditations are written is void of stereotype phraseology, but sparkles with brilliant sentences. Thoughts are sometimes concealed in words, but the diligent reader will be rewarded for his patience by a stimulated mind. (Harpers; 157 pages; \$1.75.)

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*The Christian Faith in A Day of Crisis*, by CHARLES S. McFARLAND, is a comprehensive digest of 32 books that reveal scholarly trends in present-day religious thinking. More than 300 volumes, which have appeared from the press in the past three years, reflecting contemporary religious thought were carefully read, and the volumes discussed in this book were selected because of their urgency and original contribution. Under appropriate chapter headings the various books are discussed, appraised, and interpreted. (Revell; 221 pages; \$1.50.)

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*The Cross and Swastika*, by ARTHUR FREY, clearly depicts the ordeal through which the German Evangelical Church is passing. Karl Barth writes significantly in an introductory chapter, "I regard the contents of this book as both true and important." The story reveals startling and alarming records of brutal oppression of Christian individuals and groups in Germany. It is apparent that a movement is under way to annihilate the German Evangelical Church. The development of the national social state, the present conception of God, and the strug-

### NON-VIOLENCE IN AN AGGRESSIVE WORLD

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gle of the church against the state, are vividly related. Methods being used to make the church powerless and speechless are unbelievable. The author, the translator, and Dr. Barth present a plea that the volume be read, not out of curiosity, but rather that it may stimulate the reader to take inventory of the position of the church in the life of his own country, and to seek to fortify it, "for the crisis that has confronted the church in Germany will certainly, if with some superficial differences of form, sooner or later confront others." If this book fails to convert the church critic, to awaken an indifferent constituency, and to create new spiritual concern in religious bodies, one wonders what will succeed. (Macmillan; 224 pages; \$2.50.)

• • •

*Abraham to Allenby*, by G. FREDERICK OWEN, presents the findings and conclusions of 12 years of study and research in the history, life, and affairs of Palestine. Dr. Owen spent a large portion of his time in study at the American School of Oriental Research in Jerusalem. The George Washington University, and the United States Department of Education sponsored his latest Palestinian expedition. The book is, therefore, the work of one endowed with scholarship and scientific accuracy, but who writes, also from practical observation and familiarity with the people of Palestine. From the days of Abraham he follows the growth, development, history, and religion of the "Chosen Nation" to the Palestine of today. The literary style of the volume is admirable. It should be read if for no other purpose than to be fascinated by the beauty of expression. Vast historical territories are covered graphically and comprehensively in single sentences. In a few words the lives of prom-

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inent leaders are picturesquely described. Photographic word-pictures present cities ancient and modern. Sermonic material is disclosed in every chapter. More than 4,000 years of history are unfolded with interest and vitality. (Erdmans; 341 pages; \$2.50.)

• • •

*The Bible Economy of Plenty*, by E. TALLMADGE ROOT, recognizes that the weakness in much "social preaching" is that it lacks the undergirding of solid scriptural exegesis. This unique book avoids this pitfall. The divine "economy of plenty," which is to govern the

economic and social relationships of mankind, particularly Christian mankind, is boldly outlined. The underbrush of theological subterfuge and the sophistry of evasive exegesis give way to the intelligent and constructive application of the wise principles of God's economy as revealed in the Bible. Scriptural teaching concerning wealth is a "new proof of the unity" of the Bible messages. A sharp distinction is recognized between wealth and riches. Wealth "consists of objects of value found, formed or transported by human effort. It is the sum of the adaptations to the ends of human intelligence which man makes in his physical environment." The word "riches" relating as it does to the Indo-Germanic root meaning, king, "denotes special privilege of one or a few." Wealth is commended by God to be acquired and enjoyed by men, as they live in a "commonwealth." God condemns riches, "because they make men rivals of one another, traitors to society, idolators who desert and despise the True God." All who are concerned about the tragedy of hunger and need, in a land of plenty and to spare, should read this book. (Harpers; 188 pages; \$1.65.)

• • •

*The Course of Christian Missions*, by WILLIAM OWEN CARVER, Professor of Missions in the Southern Baptist Theological Seminary at Louisville, Ky., is a revised edition of his comprehensive history of the missionary enterprise which first appeared in 1932. His careful historical review, from the beginnings in the time of the apostles through the middle ages, evidences thoroughgoing study and research. The separate chapters on various countries, India, China, Japan, Africa, etc., cover adequately the main lines of missionary progress and achievement. For the student

of missions, the teacher of a mission study class, and the missionary minded pastor this is an exceedingly valuable factual book. For reference purposes as well as general reading it can be unqualifiedly recommended. In two aspects, however, it seems somewhat inadequate. Professor Carver should have included a general review of the effects of the world war on the course of world Christianity, and more particularly the effects of Japan's invasion of China, both on missions in China and on Christianity in Japan. And surely the amazing growth of the interdenominational missionary movement, as evidenced in the conferences at Edinburgh, 1910, Jerusalem, 1928, and Madras, 1938, deserve more than the infrequent references which the author has included. (Revell; 320 pages; \$3.00.)

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*Suffering: Human and Divine*, by H. WHEELER ROBINSON, is a notable contribution to the ever present query: "Why do we suffer?" He frankly admits that "there is no intellectual solution," but that "the only adequate solution is the discovery that God suffers in us, with us, for us." With a delightful use of quotation, Dr. Robinson carries us through the age long explanations of suffering to the main thesis of his book that "the answer is to be found through bearing suffering in the right way." "We may be unable to solve the mystery of suffering intellectually, and yet we may live through it into the light." Suffering which results from evil is recognized, but it is impossible to explain all suffering by moral evil. Suffering on the biological level "can be a danger signal" and thus be helpful. "At the moral level, character can be developed by suffering." It is at the religious level where the greatest difficulty arises, but where the solution is found. One reason for

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this is that "the mental or spiritual factors in human suffering are far more intense in their operation than the physical." The author accepts pain as an evil but believes that "whether it is to be more than

an evil, whether it can be transformed into a good, for ourselves, for the human race, or for God, will depend upon our own attitude toward it." Furthermore he believes that "our spiritual nature equips us with an instrument of unlimited power—the power to transform the meaning of suffering." But that power comes only as suffering is "interpreted from within the creative fellowship with God through Christ." The book is stimulating and helpful, both to those who preach and to those who honestly search for help in the midst of life's pain. (Macmillan; 230 pages; \$2.00.)

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*Eschatology and Ethics in the Teaching of Jesus*, by AMOS N. WILDER, is an argumentative book by the professor of New Testament Interpretation, Andover-Newton Theological School. Eschatology is the Biblical teaching concerning "the last things," the Lord's return and final judgment. Ethics has to do with moral conduct. How these two, eschatology and ethics, are related in the teachings of Jesus, is the theme of this book. After a careful analysis of recent interpretation, the author concludes: (1) The eschatological factors in Jesus' ethical teachings are "essentially imaginative," yet at the same time profoundly true, dramatizing the urgency of the Kingdom of God. (2) The relevance of Jesus' ethics for this life is discipleship ethics, not "interim ethics." (3) Jesus is central in the ethics He taught. He is to be confessed as Lord and Christ. (4) The radical demands of Jesus are not general principles of universal application, but must be understood in terms of specific and concrete situations. Literalist eschatology is sharply criticized without, however, mentioning a single competent exponent of that view. (Harpers; 245 pages; \$2.50.)



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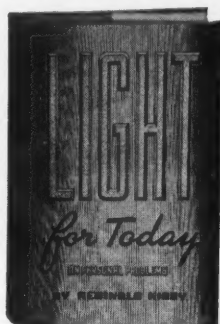
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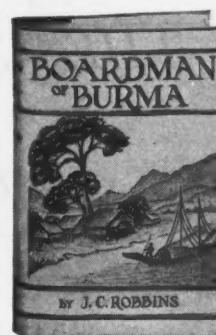


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Adequate education under Christian auspices for Baptist young people is of vital importance not only to themselves; it is of the highest importance to the denomination. It may be only a truism, but it is nevertheless true that the denomination of tomorrow is in the hands of its youth of today.

The institutions featured on this and the following pages are doing everything that their resources and faculties permit to furnish proper training for the young people enrolled in them as students.

Schools, colleges, theological seminaries — all deserve Baptist support and they can be recommended with confidence to any young people in your church who hope to enter college in September or who are thinking of the ministry or of missionary service.

## THE CHURCH IN THE PRESENT CRISIS

### ANNUAL CONFERENCE FOR PASTORS

AT CROZER THEOLOGICAL SEMINARY, CHESTER, PA., APRIL 15-17, 1940

*General Theme:* THE CHURCH IN THE PRESENT CRISIS

TOPICS I. The Causes of the Present Crisis

1. The International Crisis
2. The Crisis in the Church

II. The Church and World Community

III. The Church and Labor

IV. The Church and the Family

V. Worship in a Time of Crisis

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marily in the recognition of the diploma. If our Christian colleges are to make any valid claim for support they must be able to show that they are doing a type of work

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—Dr. James Kinard.



### ***The Convocations Made Baptist History!***

What Miss Mary Beth Fulton calls "history making Convocations" mark the closing stages of the Northern Baptist program of 100 great meetings. As a matter of fact, the program grew a little after its first announcement and there were actually 110 meetings. A message received from Miss Fulton, a member of the team that traveled the mid-western circuit, sounds a note that has been characteristic of all Convocation reports:

*History-making Convocations in all areas. Attendance at Madison, Wis., 600; Rockford, Ill., 800. Despite near blizzards and icy roads Galesburg, Ill., drew 750. In threatening weather Springfield, Ill., had 1,200 representing 50 churches. Largest and most enthusiastic gathering central Illinois has had in the memory of living Baptists. One week before the meeting the Convocator sent 50 special delivery letters to pastors of 70 churches. Wonderful attendance of young people. Unanimous feeling that horizons have been enlarged. Confidence and optimism increased and consecration deepened.*

Apart from numbers, the Convocations were remarkable for the evidence which they afforded of revived and serious interest in religion. People traveled extraordinary distances to attend not merely one but three or four sessions. The proportion of churches represented, even where the snow was deep, was astonishing. An interesting comment comes from Dr. Edwin T. Dahlberg, pastor of the First Baptist Church of Syracuse, N. Y., and chairman in 1939 of the Northern Baptist Program Committee: "In spite of the severe weather we had a total registration of something like 1,500 people, and the Convocation left a profound impression upon all the Baptists of

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## Colby's Missionaries

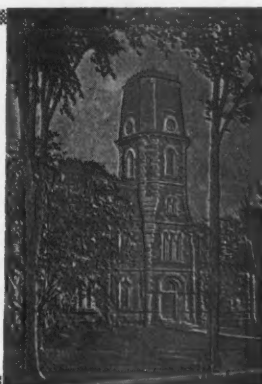
DURING its 120 years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist Institutions.

Beginning with its first graduate, George Dana Boardman, no less than 71 alumni have entered missionary service. Today finds Colby men and women stationed in the mission fields of Burma, China, India, Japan and the Philippines. Several children of missionaries are among the undergraduates.

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this area. I have heard many pastors and laymen say that nothing in their experience had so inspired them. From the standpoint of one who went on later with the team to five meetings in New York and New Jersey, I would like to say personally that one of the deepest impressions made upon me was the great numbers of people in succeeding gatherings night after night."

Dr. Dahlberg's estimate of the values developed in the Convocations agrees with opinions expressed by Baptist leaders from coast to coast. Some of the most efficient Convocators, one is glad to say, were laymen. As to the ultimate effect on the churches, and our denominational work, that will depend on the degree of attention given to follow-up activities in the local churches. Washington, the first state where Convocations were held, has taken the Convocation idea into the churches and under various names other states are holding similar rallies to impart and spread the spirit of the great regional gatherings. Ohio calls them forums.

### Follow-Up Suggestions

Money raising has not been the primary purpose of the year's program, but it is to be hoped that in the post-Convocation period Baptists will not overlook the missionary budget. Unified budget receipts to date are slightly below those of last year and we have only until April 30th to reach our financial goal. Often it has been said that with more emphasis on the

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spiritual elements, budgets would take care of themselves, or rather that no special effort to raise money would be necessary. Here is hoping that the powerful and spiritual message of the Convocations will have induced in church members a new sense of responsibility and a willingness to accept all the duties of a loyal follower of Christ.

Rev. Paul H. Conrad, Director of Promotion for New York state, has sent to pastors in his area the definite suggestions contained in the pamphlet *After the Convocation—What?*, arranged in the form of a standard of measurement. There is a scale indicated, though the exact rating to be assigned each subject is left to the user, whereby pastors, church school workers, laymen, women and young people may all check Convocation results so far as their church duties are concerned. Director Conrad says: "It has often been said by our Baptist people that where the individual consecration is genuine, the financial responsibilities of the church will be fairly met. Assuming this to be true, it is evident that much genuine individual consecration occurred before and during the Convocations."

While we shall not talk figures, we must face frankly the fact that those who have increased their giving with rare devotion are being neutralized by many others who have been neglecting to send in

their gifts to missions. This fact makes a comparative statement unwise for the moment. It is the fervent and prayerful hope that all who caught the Convocation vision will be prompt in sending their missionary receipts without further delay to the State Office. Victory is in sight provided there is an immediate and worthy response from all who are sensing the world's greatest need in this critical hour.

### Are You Coming to Atlantic City?

The World's Fair in New York is scheduled to reopen on Saturday,

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May 11th, for the 1940 season. For Baptists who did not visit the Fair last summer, an admirable opportunity is offered for doing so in May, if they plan to attend the Northern Baptist Convention in Atlantic City, N. J., scheduled for May 21st-26th.

The Convention adjourns Sunday evening, May 26th. The following Monday and Tuesday will be ideal days for visiting the Fair. Judging by last year's attendance records, the opening days of each week were generally the least crowded.

So make your plans accordingly. Attend the Convention and visit the Fair, all on the one trip. Railroad tickets can be routed to include New York. And if you drive, there will be plenty of parking space, both in Atlantic City and at the Fair gates.

And if you stop over in New York, make the Prince George Hotel your headquarters. Probably more Baptists stop at this hotel than at any other hotel in New York City. See announcement on page 253. It is high class in every respect, reasonable, and conveniently located to everything of interest in New York. A bus (10-cent fare) direct to the Fair stops within half a block of the hotel.

Be sure to write to the hotel and specify the date of your arrival. Also mention having seen its announcement in this magazine.



*Dr. Emilie Bretthauer died Feb. 11.  
See obituary tribute on page 251.*

## She Faced the Robber in His Cave

*An incident, of rare human interest, hitherto unpublished,  
in the life and service of the late Dr. Emilie Bretthauer*

**B**ECAUSE very few visitors could see Dr. Emilie Bretthauer's hospital and witness her wide ministry, due to the isolation of the West China field, as well as her quiet, self-effacing spirit, American Baptists really knew little of the splendid work she did. May I therefore be permitted to pay this brief tribute? Having shared with Dr. Bretthauer the dangers of civil war with its battles and sieges and bombardments, and having traveled with her through brigand-infested country, I shall always remember her remarkable *sang-froid*, under conditions that made strong men's hearts quail, as one of her most admirable characteristics.

As proof of her intrepid spirit let this one story suffice. One summer Mrs. Adams and I accompanied her on a ten-day river journey in a Chinese boat, in the face of almost certain visits from robbers en route. Before we concluded the journey we had seven visits from the "gentlemen of the road" in three days. Our captain's entire cargo of rice was taken. Fortunately and after much parleying, we were allowed to retain our own belongings. Seeing our success in running the gantlet of robbers, the American representative of an oil concern tried his luck. He was cleaned out completely. He was bound and imprisoned for days, and fed on nothing but rice and water, largely because he tried, by brandishing a revolver, to drive off the brigands. Thus these robbers could be far from gentle if not handled right!

In spite of these conditions, when duty called Dr. Bretthauer to run the same gantlet again in order to

By ARCHIBALD G. ADAMS



EMILIE BRETTHAUER  
*Died February 11, 1939*

return to her hospital she fearlessly braved the dangers, unaccompanied by any other American. She almost escaped, but not quite. Forced to the shore by threats of gunfire, her boat and crew and she as passenger were robbed of everything. Dr. Bretthauer sat by, calmly and quietly watching the "despoiling of her goods." When the last load was being taken up the steep river bank she courageously followed it, and the bandit, until the trail finally ended in the robbers' cave, hidden in a cliff.

On arrival there Dr. Bretthauer calmly and sweetly demanded to see the robber chief. On being taken into his presence she quietly explained that she was spending her life healing women and children of his country, and was not there to make money. As she needed the

things which his robber band had stolen, would he please order their return! Believe it or not, he actually apologized for the mistake. Immediately he commanded his band to carry all their loot back to Dr. Bretthauer's boat. Thanking the chief, she returned with her goods, and then continued her journey in safety. On examining her effects she could discover the loss of only a pair of scissors, which, she told me, might have been dropped without the knowledge of the robbers.

Having been robbed myself I know how it feels, so that I can with profound respect take off my hat in memory of that intrepid little woman who "counted not the cost in order that she might serve."

Dr. Bretthauer first sailed for Hanyang, Central China, in 1905. In 1917 she began pioneer medical work in Suifu with the help of Mrs. Feng-ching Liu. It was Mrs. Liu's little son, whom Dr. Bretthauer took under her wing and watched grow into one of China's great Christian leaders, Dr. Herman C. E. Liu, president of the University of Shanghai. His assassination on April 7, 1938, was a terrible shock to his "second mother," as Dr. Liu called Dr. Bretthauer. In one of her last letters she wrote: "Should Japanese planes come, demolition, incendiarism and machine guns, we will still remain at our posts and continue to minister to the people." She has kept her word, but Dr. Marion Criswell, her American colleague, cannot carry on alone.

What will the Suifu Hospital for Women now do without her?

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The Burden Bearers of Belgian Congo

By RUTH ELLA DICKEY

**I** WAS only a young missionary when I went out to Congo ten years ago. I enjoyed watching the older women missionaries as they worked with the native women. I could not understand their conversations because I did not know the language at that time, but I could discern a bond of understanding between the black woman and the white woman.

### *A Bridge of Love*

The white woman had built a bridge of love from her heart into the heart of the black woman and Jesus had walked across that bridge into the heart of the primitive black woman. Since that time I have learned to know and talk with that black woman, and to observe for myself what the message of Jesus Christ has done for her. Some of these missionaries have passed on to their reward. The women of Congo rise up and call them blessed, for they have planted hope in the hearts of their black sisters.

They have helped to lighten the burden and make life more bearable. I have heard the women of Congo go off to their gardens, long before sunrise, their half-naked bodies shivering in the cold morning air. Hoes are in their hands and baskets on their backs. Women must make the gardens, raise the food for the family and prepare that food. Picture them in their crude mud houses. There is not much furniture in those homes, a bed, a chair and a table, a few clay pots in which the food is cooked and from which it is eaten.

Perhaps you are saying, "Fortunate woman, she has little housework, few dishes to wash and no laundry to do." It is true the mother of Congo does little housework, but she spends long hours of labor in her garden, and in preparing food for her family, carrying water from the stream and firewood from the forest. It isn't hard to win those women of Congo. The gospel of love and freedom appeals to them, for they have long been



*Children in a Congo village teaching each other to read*

bound in fear and superstition. They are sometimes slow to grasp the full significance of the gospel, but they want to learn of the Christ.

### *Boarding Schools for Girls*

In each of our eight mission stations in Congo we have schools for girls. The girls are often brought to us by their teachers or Christian relatives. Sometimes they run away from marrying old men, or a heathern marriage, for the girls of the Congo are bought and sold like merchandise. They have little

real girlhood. Few of the boys choose their wives; consequently, there are few happy homes. The bride is chosen by the mother's oldest brother who also helps to determine the bride-price or dowry. That is paid in cloth, pigs, goats, bottles, salt money or whatever is demanded by the girl's relatives.

The Christian boys are demanding a voice in choosing their brides, and it is the Christian girls they are choosing. Those fine young couples, many of them trained in our mission schools, are being married by the Christian ceremony, are going out to build better homes to raise healthier children. The Christian wife walks beside her Christian husband, helping and encouraging him. The Christian husband does not look down on his wife, but has fellowship with her. Many of the homes in Congo have a family altar. How worthwhile to teach the girls; for what they teach their children will be determined by what we teach them!

### *Baby Clinics*

Many of the mothers of Congo are reached through the baby clinics where faithful mission doctors and nurses are witnessing to the Great Physician. A service of worship and Bible teaching is followed by instruction on the care of the baby. Each precious little black baby is weighed and examined by the nurses. Free medicines and soap are given to the mothers, and at some of our stations White Cross shirts and blankets. In a land where two-thirds of the babies die because of the ignorance and superstition of the mothers, baby clinics are helping to save the lives of many. In appreciation of the work done in those clinics the Belgian

government is granting subsidies for each baby clinic held. Pre-natal clinics also are held at Sona Bata. The great mass of village women are almost untouched by the mission stations. Every station is under-staffed allowing little time for itinerating among villages. But many of our Christian girls trained in the mission schools are witnessing in the villages. Congo will never be evangelized by the white missionary. Our hope is in teaching the young men and women of Congo and sending them back to their homes to teach others.

### *African Lydias*

As Lydia had a large part in the spreading of the gospel in Europe, through her hospitality, so have many fine black Lydias who live in Congo. Every missionary knows them. They bring pots of water for the tired missionary to make a cup of tea after a long, hot journey. They cook food for the missionary's tired porters, and they come on Sundays with their love offerings—a basket of peanuts, corn, or sweet potatoes—women who own nothing in their world but a hoe and a loin cloth. It is in their poverty-stricken homes the native evangelist is entertained as he goes about the Master's business. Those simple, primitive African Lydias know the secret of sacrificial giving and living.

It was a hot, sultry afternoon when Kayinda came. In her hands she had a red clay cup which she had brought to me as a gift. She told me how her grandmother had taught her to make pottery. I asked Kayinda if she would teach my girls to make clay cups, plates, and pots. She consented. What fun the girls had as they learned to mold their pottery.

One morning excitement was high at the mission hospital. Kayinda had not awakened. For several days she was unconscious. She was



*Miss Ruth Dickey with her school girls, wearing White Cross dresses*

as a dead person. The faithful nurse worked over her, but with no results. Natives gathered in groups to pray for her; we missionaries prayed for her. One day Kayinda opened her eyes and said, "I have been dead, but God has raised me from the dead." Kayinda went back to her village to witness. She is a new creature in Christ. Many of the women of Congo can witness with Kayinda, for they have received new life in Jesus Christ. Kayinda and her family live on the mission station at Moanza. If you should visit her today she would tell you with glowing face what the Lord has done for her.

### *Evangelistic Touring*

About 100 villages in the Tondo field were reached from May to the middle of July by Miss Marguerite Eldredge and Dr. E. Dorothea Witt. Pastor Bonsei John accompanied them to administer the ordinances at six central towns where 42 converts followed their Lord in baptism and 463 Christians partook of communion in those services for remembering and renewal. Approximately 10,000 heard the gospel preached, received instruction regarding the care of their bodies, huts and villages; were physically examined, many being

treated at once for minor ills and others provided with credentials for securing optional or compulsory treatment at a state dispensary or the mission hospital.

### *A Challenge to Baptists*

God has entrusted to us the privilege and responsibility of taking the Light of the World to our black sisters and brothers in Congo. The bondage of tribal laws and customs makes the work among the women and girls especially difficult. Yet despite many obstacles, the first girl has now graduated from the six-year course at the Vanga Station School. She earned her way through school by assisting in the hospital. A woman pioneer in Christian teaching among her people, she is greatly needed on the staff of the Vanga School. But \$25 must first be raised to cover her yearly salary.

Dr. Catharine L. Mabie, missionary to the Congo since 1898, is noted for her work at *Ecole de Pasteurs et D'Instituteurs* where she has shown splendid understanding of the needs in developing native Christian leaders. The time draws near for her retirement. Where among Northern Baptists can her successor be found and the funds with which to support her?



# TIDINGS



# FROM THE FIELDS

## A Missionary Call Across the Continent

ONE of the highlights of the November Board meeting of the Woman's Home Mission Society was the farewell message from Mr. and Mrs. Edward S. Yook, as they left for their new field of service—the Chinese Christian Center in Locke, California. These two young people with their baby daughter, Phyllis May, won a warm place for themselves in the hearts of many friends in the Emmanuel Baptist Church of Brooklyn, N. Y., where they were active during their residence in the East. From America's largest city they journeyed across the continent to begin their missionary work December 1, 1939, in a typical Chinese village set down in the midst of wide acres of California fruit land.

### LOCKE, A CHINESE VILLAGE

On Locke's three narrow streets live a score or more of Cantonese families and many single men, or men whose families are in China. Immediately following the discov-



Mr. Edward S. Yook and family



Miss Hettie Evens at a ranch worker's home

ery of gold in 1849, shiploads of Chinese coolies came to the Sacramento River valley to build dykes or levees. Soon they prospered enough to send to China for wives. Some of these Chinese moved into small communities and became merchants. Amusement houses of a questionable kind, saloons, gambling and opium dens, and brothel houses do a thriving business, especially with unattached young men who congregate in these towns between farming seasons.

### THE BAPTIST MISSION

With the exception of the Japanese Methodist Mission, the Chinese Baptist Christian Center in Locke is the only Christian work of any kind among 70,000 Orientals in an area extending 45 miles along the Sacramento River. In 1922

Miss Mary Maxwell opened a Sunday school in an old store building; thus began the Christian Center in Locke. A few years later when the new building was dedicated, a young man in the English class stated in his theme: "The best thing in this town is a grand new church and fine missionaries of the Baptists. They are kind and treat the people so that everybody respects the missionaries very much." To this great field Mr. and Mrs. Yook have come to minister to people of their own race.

### EDWARD S. YOOK

Edward S. Yook was born in the United States, in a Buddhist home, but when he was about four years old his family returned to China. He was sent first to a village school, then went to Hong Kong for two years, and later attended a mission school in Canton. Although he had been impressed with the teaching of the missionaries, the boy did not become a Christian until as a young man he returned to the United States. In mid-ocean the ship in which he was crossing almost capsized in a terrible storm. He describes the scene thus: "Some



Children picking the flowers at the Christian Center

cried for help; some cried for God's help. People ran back and forth with nowhere to go to escape death. Later I saw the captain of the ship on his knees in prayer. This made me think of the story my school teacher had told about Christ's saving power. Then I found a dark corner and got down on my knees to ask God to save my body and soul. Later the storm ceased and we journeyed safely to the United States.

"After I had been in this country a year I met a former school-mate in Chicago. I asked him what he did on Sundays. He told me he went to Sunday school and invited me to go with him. There I studied English and learned more about Christ. A few years later my Sunday school teacher took me to the dedication service at the Moody Memorial Church. At the close of that service I accepted Christ, and a few weeks later was baptized. God opened a way for me to study at the Moody Bible Institute where I spent two years."

#### LOUISE HWANG YOOK

Louise Hwang Yook is a fourth generation Christian. Through the efforts of Baptist missionaries in Swatow, China, her great grandparents were converted. Mrs. Yook writes: "My great grandmother was the first woman in her village to accept Christ as her personal Saviour. Later my grandparents became Christians and my grandmother, Mrs. Hwang, gave many years of service at the Woman's Bible School. My parents also became Christians while in Swatow."

When Louise was five months old the family moved to Seattle, Wash., where they became associated with the Chinese Baptist Church and Christian Center. After finishing high school she was granted a scholarship at the Baptist Missionary Training School, and during the summers taught in



*Miss Florence Benson*

camps and assemblies. She feels greatly indebted to the Baptists of Indiana and West Virginia for these opportunities. In June, 1937, she received her degree from the Training School and was married in the chapel of the School.

#### FLORENCE BENSON

Associated with Mr. and Mrs. Yook at the Christian Center in Locke, is Miss Florence Benson who has been on this field since 1935. She and her co-worker, Miss Hettie Evans, have given constructive and devoted service not only at the Christian Center in Locke,

but also at Courtland and Isleton, and among the Oriental families living on ranches. Often the visit of the missionaries to these homes is the only Christian influence in the lives of the people. It is inspiring and pathetic to see faces of women and children become radiant with joy as the missionary car stops in front of an old barnlike structure devoid of all comforts or conveniences that one usually associates with the word—HOME. Sometimes the missionaries' call becomes a Sunday school session with Bible story, Scripture verses, songs, and prayer. Always Sunday school papers, a beautiful picture, or a book is left in the home.

The deep regret of Miss Benson and Miss Evans has been that because of the language barrier they have been unable to reach the women in the homes. At the earnest request of Miss Evans she has been granted a Sabbatical leave for study, and Mr. and Mrs. Yook, who speak the Chinese language, have been appointed to carry on this work among their own race.

#### POST SCRIPT

As this article goes to the printer, word comes from Mr. and Mrs. Yook announcing the arrival of Janice Marie, a baby sister for Phyllis, on February 6, 1940.



*Chinese Christian Center at Locke, California*

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 38—Death Defied

### ACROSS

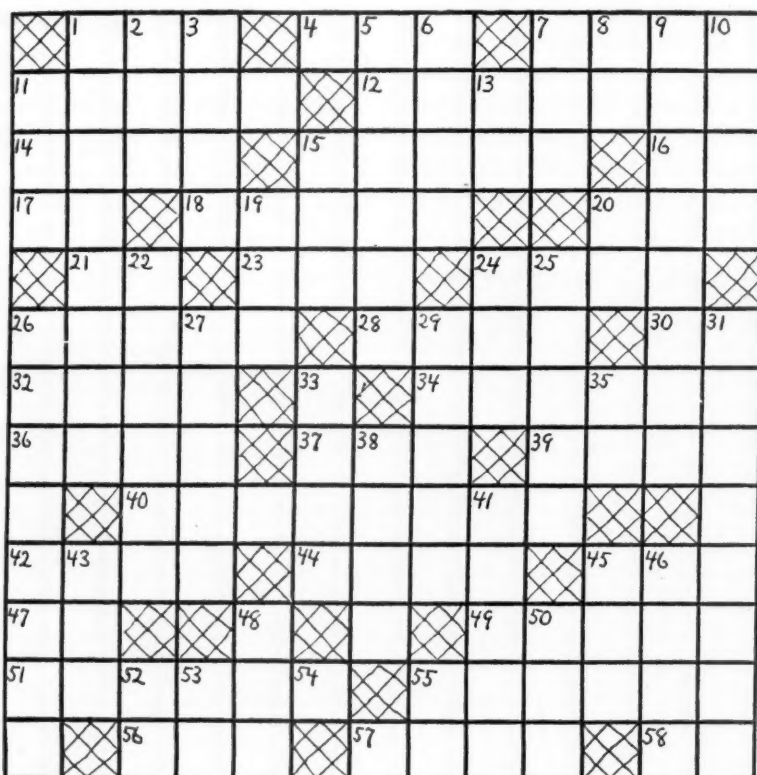
1. "... was manifest in these last times for you."
4. "that raised him up from ... dead."
7. "And this is the ... which by the gospel is preached unto you."
11. "... , an apostle of Jesus Christ."
12. Changer. 14. Songs.
15. Personal possession.
16. Mother. 17. Professional title.
18. "that he by the grace of God should ... death for every man."
20. "a time to rend, and a time to ..."
21. "not ... corruptible seed."
23. "by ... resurrection of Jesus Christ from ... dead."
24. "If so be ye have tasted that the ... is gracious."
26. "to ... those that are appointed to death."

28. "Thou art ... , O Lord."
30. Installment paid.
32. Leave out.
34. Paul said, "I ... unto Caesar."
36. Capital of Norway.
37. New Testament book.
39. Confederate.
40. "but he that ... to the end shall be saved."
42. "I flee unto thee to ... me."
44. "being wholly at ... and quiet."
45. Man (Phil. I.).
47. "whether we live therefore, ... die, we are the Lord's."

49. Lost to view.
  51. "make ye a ... with us."
  55. One that rules.
  56. "Casting all your care upon him; ... he careth for you."
  57. "and say, I live for ..."
  58. "Then said I, ... Lord God."
- Our Text from the Epistles of Peter is 1, 4, 7, 21, 23, 24, 40, 56 and 57 combined.

### DOWN

1. Sleeping apartments.



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NO. 50



NO. 48

## Last Month's Puzzle

2. American Indian. 3. Trial.
5. "the Lord will ... it in his time."
6. "and there is none ..."
7. "... with the dew of heaven."
8. "things present, ... things to come."
9. Affording remedy.
10. "... near unto the gates of death."
11. Seed vessel. 13. Tellurium.
15. "he planteth an ..."
19. Consumed. 20. Older.
22. Defeated.
24. "The lot is cast into the ..."
25. Sister-in-law to Ruth.
26. Small opening.
27. "they found the ... rolled away."
29. Roof edges.
31. The Pilgrim Fathers landed here.
33. "for these words are ..."
35. God in Hebrew names.
38. Son of Ephraim; anagram of 28 across.
41. Indian tent. 43. Anger.
45. Three (Sw.).
46. A priest Neh. 12:15.
48. "Aaron and ... stayed up his hands."
50. "Do not ... , my beloved brethren."
52. Continent.
53. "My presence shall ... with thee."
55. Gravimetric volume.



# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## **The World in Chicago** *An Experience of Baptist Youth*

By LOUIS P. JENSEN

*Director of Christian Education of  
the Chicago Baptist Association*

AS Veronica Panchesin, a young woman of Austrian parentage, led a group of Baptist youth down the aisle of the great Ebenezer Negro Baptist Church in Chicago, February 11th, she sang, "We've a Story to tell to the Nations." It was, indeed, a song BY the nations for this was the Fourth Annual Chicago and Inter-Racial—International Baptist Youth Rally. The group which Veronica led were Armenian, Canadian, Chinese, Cuban, Czecho-Slovakian, Danish, Dutch, English and Filipino young people. Down another aisle in turn, Ethyl Helena Smith, director of the Youth Choir of the Pilgrim Negro Baptist Church, sang, "We've a Song to be sung to the nations," followed by representatives from Finland, France, Germany, Haiti, Hungary, Italy, Ireland, Japan, Jugo-Slavia and Latvia. A third group of young Baptists marched down the center aisle, preceded by Helen Bates, girls' worker at Aiken Institute, singing, "We've a Saviour to show to the nations." With her came the youth from Lithuania, Mexico, Norway, Poland, Portugal, Roumania, Russia, Scotland and Sweden.

A great congregation of over 1,200 joined in singing the chorus, "For Christ's Great Kingdom shall come on Earth," as the youth, many in the native costumes of their respective countries, assembled on the platform. Thus 31

nations representing four races—all members of the Baptist family in Chicago—sang together their joy and their faith in a thrilling service of consecration under the leadership of John Ziesemer of the Oak Park German Church.

Preceding this dramatic closing, Dr. Charles W. Gilkey, dean of the Chapel of the University of Chicago, had delivered a challenging message on "Light in Darkness." Against the "blackouts" of Europe and our world, his text from John 1:5 voiced a ringing and courageous faith. "The Light is still shining in the darkness, for the darkness has never put it out." (Goodspeed.) The great assembly of so many national and racial groups inspired speaker and congregation to new faith in Christ to redeem our present-day world from its prejudice, hatred and war.

Dagmar Zmrhal of the Millard Avenue Bohemian Baptist Church, chairman of the Chicago Baptist Youth Committee, presided over the service. The congregation sang, "All Hail the Power of Jesus' Name," and Dr. J. H. L. Smith, pastor of the host church, offered prayer. A large chorus, uniting the choirs of the Pilgrim, Olivet, Progressive, Liberty and Ebenezer Negro Churches, sang, "Spacious Firmament," "Steal Away," and "Rock My Soul in the Bosom of Abraham." Licerio Arreola of the Filipino Church led in the responsive reading of Romans 12. Helen Lee and Paul Wong of the Chinese Church sang, "The Lord Is My Shepherd."

The Inter-Racial, International Youth Rally climaxed the week-

end Annual Rally of Chicago Baptist Youth. Chicago church leaders report this Baptist Youth gathering as the outstanding feature of Inter-Racial Sunday observance in the city. It is, likewise, THE demonstration each year of the World in Chicago as witnessed and served by Baptists. Chicago, with more than two-thirds of her population of foreign stock, finds her cosmopolitan character exemplified in the Baptist family. Over 100,000 members are registered in our nearly 200 Negro churches. Baptists are solely responsible for the only Christian church among the 5,000 Chinese in the city and join with three other denominations in the support of the only church for 2,000 Filipino men. Baptists have more churches at work among foreign-origin groups than any other denomination.

Chicago Baptists find their first approach to Kingdom service in a living witness in our "Jerusalem." "We've a Message to give to the nations" in Chicago.

The experience afforded each youth an opportunity to place new values upon folk of other backgrounds. The large number who met in this group gave added inspiration to the experience. Related to it and making it more real is a small inter-racial fellowship which meets at intervals throughout the year. It should challenge others to carry out either in small groups or on a large scale the practice of Christian fellowship in the Family of Christ through inter-racial and international relationships as an antidote to the spirit of prejudice that is rising in the world today.

The Department of Missionary Education will be glad to put you in touch with people who will help you develop such a group.

### Missionary Reading Program

The National Missionary Reading Program for 1940-41 will be available in time for most of the denominational meetings to be held in April. The study books will relate to the interdenominational themes: SHIFTING POPULATIONS and CHINA. Both of these should be of vital interest to every Christian, for they deal with facts that are closely related to the lives of all of us. The new section listing books for leaders should prove to be helpful.

### Silver Bay

To many folk these words recall times of great inspiration and joyous fellowship. Once again Silver Bay is to be the scene of a conference on missionary education sponsored by the Missionary Education Movement. Special thought is being given to provide particularly for pastors and for young adults. Some of the leaders who have given special meaning to the gathering will be with us again,

and there will be many new faces. The program will be changed to meet the needs of today. A selected group of delegates will meet for "inspiration, orientation and implementation," from July 15th to 23rd (probable dates).

### Reports

Reports showing the record of achievement in missionary education in the local church will reach folk across the country by April 1. Because the Northern Baptist Convention will be held in May, it is important that the reports be sent not later than the date stated on the blank.

While no credit is given for Bible reading this year, it is hoped to receive reports of large numbers of faithful Bible readers who not only have read the daily readings in *The Secret Place*, *The Book of Remembrance*, and other daily devotions, but who also have read whole books of the Bible. This is a step forward in gaining emphasis on the better type of Bible reading. The records should show that this has been a year of advance in spiritual things, in knowledge, and in service as an outcome of missionary education.

complete. If you think what we have to offer will help you in your work with youth, take it and use it as you will. We will be happy if Scouting can make a real contribution to your entire program for boys under the leadership of the Church."—*Dr. Ray O. Wyland*, Boy Scouts of America.

### Boy Scouts — Royal Ambassadors

The Royal Ambassador movement represents an effort to provide Christian training for its boys through a world friendship program which tends to break down race prejudice and ill will. This program integrated with the program of Boy Scouts in Baptist churches provides the Christian emphasis which is otherwise lacking in the Scout program. If you have a Scout Troop in your church, write the Department of Missionary Education for the folder, *Boy Scouts, Royal Ambassadors, and the Churches of the Northern Baptist Convention*, to see how the work of the Royal Ambassadors may become the source of enrichment in the Scout program already in effect.

### New Chapter in California

A Royal Ambassador Charter has recently been sent to the Otto S. Russell Chapter, of the Oakview Baptist Church, Ojai, Cal., where 30 boys are enrolled, holding their meeting each Monday after school. The Ambassadors have work-books in which they record their Sunday school attendance, Bible memory work, Bible stories, missionary stories, character sketches, books read (with written report), maps of missionary work, beginning with Paul's trips. A log of all their trips is kept, including material gathered, outdoor life, birds, plants, animals, snapshots, relics, souvenirs, forest rules, game laws, trail markings, astronomy, cooking, knot tying (some already know twenty different kinds of

## ROYAL AMBASSADORS

### Boy Scouts Look to the Church

#### THE TWELFTH SCOUT LAW

"A SCOUT IS REVERENT—He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

It is of the genius of the Boy Scout Movement that in order to save its life, it must lose it; that is, in order to accomplish its objective in the welfare of boys, it must submerge itself in the organizations that sponsor its units.

The plan is this: Scouting recognizes the essential part that religion must play in character building; but Scouting sees that to attempt to provide in its own name this religious training of youth would be most highly presumptuous and an intrusion into the field of the Church.

Thus Scouting comes to the Church and says, humbly: "We think we have something to offer you. Here is a program that we feel is based on a thorough understanding of youth, but in itself it is in-

knots), insect mountings (some have mounted many different species with names). All this is kept in a large wooden work-book which each boy has built and will use and keep permanently. They use Pioneer pins, Pioneer Plan, and expect to use the R.A. Merit Badges. The boys are now planning to buy uniforms which they will wear to club meetings, parades and on trips.

### Notice to Local Chapters

The Department is always interested in the activities of Royal Ambassador Chapters. Why not send in a copy of your program with a write-up of the most interesting meeting of the year! Include pictures of the group at various activities. Perhaps your chapter will win a place in the R.A. section of MISSIONS.

## WORLD WIDE GUILD

### Dear Girls of the Guild:

"Ring out the old, ring in the new!" Bells have been chiming all through this year, but they ought to carry a special message to Guild girls as we come to the close of our year and step over into a new one. You see this is a very special New Year indeed. The years have such a surprising way of creeping up on us and, though you can scarcely believe it, the World Wide Guild now comes to its 25th anniversary!

Of course that calls for a celebration. There has been much buzzing and scurrying in the Guild office as many folks have been planning and contributing their ideas. Standing at this point in time for us we want to look thoughtfully in two directions, back over the period that has meant much to us and forward to the new, the untried, the beckoning years ahead.

*First*, as the bells toll out the passing year let us bring the record of a year for which we need not be ashamed. Reports are due! When the blue report card comes to your chapter, fill it out completely and send it promptly to your Association Secretary. Your report may seem small, but it is yours, and the whole story of the year would be poor without it.

What about the Guild Love

Gift? Oh, can't we make a real record of it this time? We dropped a year ago. Wouldn't it be wonderful to come up to the anniversary year with our goal of \$30,000 actually reached? Much can be done even in the last remaining weeks if every girl does her part in the "I'd love to" spirit.

Some of you have been doing things with posters and yearbooks, and some have produced very suggestive program books. Wouldn't you like to share the best ones for the inspiration of other chapters? Awards will be granted at the National Guild Conference for the following three types of poster: Reading Program, General Guild poster, poster on the theme "Bells"; the best program book; the best yearbook. The name of the chapter, church, city and state must be included for each entry. Directions for mailing exhibits will be indicated on the flier going out soon. Do not send to the New York office. Money and address for return *must* be sent with exhibits if they are to be returned to the sender.

I hope many of you have undertaken some "Adventure in Fellowship" this year and have come to know the joy of Christian friendships that reach across national

and color lines. Do write up your experiences. An award will be granted for the best story of the Guild project, as suggested in Guild Goals for 1939-40. Note the directions and rules for this. Judging is on an age-group basis. Local chapters should send the story of the project to the State Secretary not later than April 15th. After review the best one for each age group is sent to me in New York. It is *important* that each entry be marked indicating the age group from which it comes. A national committee will judge them and an announcement will be made at the banquet in Atlantic City.

*Second*, let's celebrate together, at Atlantic City! Doesn't that sound like an alluring place for our anniversary get-together? I am fondly hoping we may have a Guild girl representing every state. Guild days are May 18th and 19th, the week-end before the Northern Baptist Convention. An interesting program of conferences and inspiration has been arranged for Saturday, climaxing in the anniversary banquet at night. Our banquet speaker is none other than Dr. Elmer Fridell, the president of the Northern Baptist Convention. Sunday will be given over to worship and fellowship together. It too will be a great day with some special features you will not want to miss. All of us will be paying our respects to Alma J. Noble and the two Woman's Boards at the afternoon tea.

A very happy arrangement has been made to house the Guild group at the Monticello Hotel which is being reserved just for us. Unusual rates of \$1.00 and \$1.50 per day for two in a room, have been secured. Reservations for the hotel should be sent to Miss Nana E. Helwig, Box 498, Asbury Park, N. J., to reach her by May 10th. A flier is being distributed which has perforated sections for making reser-



vations for hotel and banquet. The girls of New Jersey, Pennsylvania and New York, who will be our hosts, hold out welcoming hands to you. I know you'll all come either in person or by way of the spirit.

Third, let's face the future with high expectancy. The chimes usher in a new year and perhaps a new era for the World Wide Guild. We shall be confronted with two challenging and timely subjects for study, "Shifting Populations in America" and "China." Both of these situations might well create a new era in our world, and we should be aware of them so that we may make our service count in a constructive and Christian way. Teen-age and Senior chapters will have programs based on their study books. Here are the book titles. Junior Chapters: *Why Do People Move?*, THELMA D. DIENER; *If You Were in China*, EVA MORRIS HAYES. Teen-Age Chapters: *Move On, Youth!*, T. OTTO NACE; *Stand By for China*, GORDON POTEAT. Senior Chapters: *Uprooted Americans*, pamphlet series; *Dangerous Opportunity*, EARL H. BALLOU. There will be a special Guild anniversary theme for use in house parties, conventions, and rallies.

In the new year I hope there will be State anniversary meetings that will be rich in meaning and inspiration for the future of Guild work. The new era ought to set new goals,

attempt new adventures, render new service. There will doubtless come a larger measure of cooperation with other Baptist youth. To that end the World Wide Guild should present a unit that is strong in service, in spirit and in purpose, in any Baptist Youth Fellowship which may come to be. We would gain strength by cooperation and grow by sharing.

As the tones of a bell mingle and blend with those now chiming, so may the periods of our history unite in sending forth a richer harmony and hope into the world. At this period of our history we would do well to evaluate the work of the World Wide Guild. In the light of the present world we ought to see even more clearly the worth of the program to which we are committed. For this new period which lies ahead we will seek to make that program even more vital for youth and for the world. In a spirit at once thoughtful and adventurous we make fresh dedication to Christ and his cause for the days yet to be.

Very sincerely yours,

*Eli P. Kappan*

152 Madison Avenue, New York, N. Y.

### We Play Together

The Guild group at Centre Street Church, Jamaica Plain,



*Guilders of Jamaica Plain, Mass., with their Chinese friends*

Mass., put on a play one evening at which time they invited the girls from the Chinese Mission. The Chinese girls came and best of all took part in the program. They are all very good singers and their part in the evening was a very real contribution to our program and our fellowship. We have had several meetings and parties with these girls and several of us have gone to the Mission during the summer to teach in the Sunday school.—*Frances Artz.*

### Vespers in Swatow

*You dear, dear W.W.G.'s:*

This letter must be addressed to you, for you have been so much in my heart and mind and prayer today, as we have been remembering together the girls everywhere who are holding their Vesper Service today. May you be enjoying as blessed a service as we did, for there are several hours yet before time for yours in U.S.A.

Up in East Hall Assembly Hall my "Daring Endeavorers" (W.W.G.) held their Vesper Service at 4:30 P.M. One of the Senior girls is president this term and she had her committee arrange the platform very effectively with bamboos and potted palms and a few pots of tiny yellow chrysanthemums. The three-tier platforms that we use for choruses were so arranged that the Devotional Committee was able to stand on them in the form of a cross and hold red candles as symbolic of the meaning of the cross.

The committee led the way and the rest followed, forming a big circle at the foot of the Cross, after each had lit a small white candle at the large one. The committee girls sang "Follow the Gleam" while this large circle was being made. This candle lighting was at the close of a program of soft piano music of familiar hymns. One of my former pupils gave a splendid

heart-searching talk on Jesus as our Friend. She is a young widow this year, and a very earnest Christian mother. Do hold her up in prayer that she may ever be used of God in bringing others to know Him.

This service had followed the regular Communion service at the church. There seven of our students—four boys and three girls—were received into church fellowship. They were baptized this morning. Hearts rejoiced to see these young people taking their stand for Christ. With the sounds of bombs and shells thundering in various places around us daily, it means so much to have these young folk taking a definite stand for Christ. Hearts are burdened for those who have been suffering in nearby districts this past week. Let us pray with renewed vigor that all this evil may be done away, and His Day of Righteousness may prevail.

Ever your co-worker with the girls, for our Lord and Saviour,

*Mabelle R. Culley.*

#### Her Spirit Lingers

On Monday, January 15th, a telegram brought word to the Guild office that Helen Barnum Humphrey, the State Guild Secretary for Connecticut, had passed away.

Her going brought an untimely end to a young and useful life, and came suddenly following an emergency operation. Not many girls crowd into 30 years more radiant living than did "Barney." The touch of her Christian influence on youth was wide, spanning from the kindergarten where she taught, Girl Scouts she led, the Guild girls she inspired, the church where she faithfully served, and the School of Methods at Ocean Park where even older folks felt the charm of her spirit.

Helen leaves an empty place in the Guild of Connecticut, but the place she so joyously filled can never be really empty. Her going makes it clearer than ever that her place was not a position but an influence in the hearts and lives of her girls, and that will be a growing thing that can never die. Everyone

who touched her life has a bit of Helen within to companion her. She would not have us grieve. It would not be her way. How gay she was with all her serious purpose, so fun-loving, so ready for action. If we follow her way we will let the radiance of her life be shown through our own.—*Elsie P. Kappen.*

#### When There's a Will There's a Bus

So the girls of Southern New York Association discovered when they longed to go to the Guild House Party at Keuka. They felt that this part of the state, which takes in New York City, ought to have a goodly representation.

Because the travel expense by rail prohibited many girls from this section from ever attending the Keuka House Party, the Guilds of the Association chartered a bus. This brought the traveling expense down to a little over half the rail expense.

On July 23rd, 20 girls left New York arriving in Keuka too late for supper due to a blow-out just a few miles away from their destination. The trip afforded the girls the opportunity of getting well acquainted before arriving at Keuka. Best of all they came to feel a new fellowship with girls of the entire state, and they carried back to the big city inspiration and many helps and suggestions to make the new year of Guild work a rich and grow-



*Southern New York Association by the bus they took to Keuka*



*Beryl Snell Cummings Chapter, Saco, Maine*

ing one. It was a great experience and the girls are quite enthusiastic about a return trip.

So writes Miss Ida Bullock, Association Secretary for New York City area. But why can't the same plan work for Guild Days at Atlantic City, not only for New York but for Guild girls in many other places? Perhaps it can be true of you, too, "Where there's a will there's a bus."

### Sharing in Church Worship

Under the direction of the Woman's Missionary Society of the United Baptist Church of Saco and through the faithful efforts of the pastor's wife, Mrs. Herman Lloyd Noyes, a very active and promising chapter of World Wide Guild was organized. The guild has

taken the name of Beryl Snell Cummings. Mrs. Cummings, with her husband, Rev. Roger Cummings, is engaged in missionary work in Moulmein, Burma. The name is of particular significance to the people of the United Baptist Church since members of the Cummings family have been in its fellowship and Dr. John Cummings, veteran missionary, was a Saco boy.

The girls have had a very active year, with an average attendance of over 25. They have undertaken many important projects, and at least one of their number has definitely dedicated herself to enter the missionary field. The group have planned programs through the church year, and are always found once a month sitting together in the morning service.

There is the policeman who guards our home, the mill-worker who cuts and stitches our clothing, the miner who digs our coal.

When dinner is late and mother's in a hurry, how often she asks us to bring a can of peas from the pantry shelf. As we enjoy the sweet flavor of the peas, it is easy to forget the aching arms and weary backs of the men and women—even boys and girls—who have worked to pick them. So it is with our oranges, grapefruit, cherries and many other foods. Families travel about from cherry orchard to pea field, from beet field to orange grove, helping to pick the food which makes us strong and healthy.

Very often these pickers and their children live without the comforts and happiness that we enjoy. Many times they have no homes at all—just a rattling, old car or a patched tent; their clothes are thin and ragged; their meals are mostly dried peas and beans, with little fresh milk and hardly any of the fruit and vegetables they work so hard to pick.

Springtime is here again with its budding trees, soft blue skies, and flowers bobbing in the breeze. The whole world is so full of new life and beauty that we feel like skipping and turning somersaults with the breezes, singing with the robins, and dancing with the grasses and flowers. Yet there are many boys and girls whose feet are too tired to dance and whose voices are too husky to sing. Even though the earth is humming with sweet music, you don't feel like singing if your arms are aching, your tummy is empty, your baby brother sick, and your daddy out of work.

Sometimes in the excitement of Easter bonnets and plans for summer fun, we forget these people who help us to be happy. But whether we remember them or not, they keep on working for us, testing our train wheels, building our

## Children's World Crusade

### Dear Boys and Girls:

How many of you have ever spent a night on the sleeper in a train? What fun it is to watch the porter take a giant key and unlock a section of the wall! Out pops a huge shelf piled with a mattress, pillows and blankets. Almost by magic, he changes the pullman section into two cozy bedrooms with shelves, a net hammock for clothes, lights, coat hangers and all, one upper berth and one lower.

Not long ago on a trip from Chicago to New York I had a chance to spend a night on the train. After the porter made up my berth, I buttoned myself in behind the heavy green curtains and fell sound asleep.

I woke up suddenly in the middle of the night. A heavy, clanking, pounding noise seemed to come from right under my pillow. "Whatever could it be?" said I to myself. Then finally I realized that

I had forgotten about the men who test the train wheels. As soon as a train chugs into a big station, you know, a crew of workmen hurry out with their hammer to test the wheels. From the sound the hammer makes when it hits the steel, the men can tell whether the wheel is cracked. If the steel rings true, it is safe for the train to go on.

While I had been sleeping peacefully, the trainmen had been awake and busy caring for my safety and the safety of all the passengers on the train. It was so easy for me to go to sleep and forget the men who worked while I rested, yet if they had gone to sleep on their jobs, my train might not have reached New York safely.

Think of the hundreds of people who are watching through long hours of the night, steadily guiding machines with their hands, or sweating over hot furnaces, helping to make our lives safe and happy.



roads, mining our coal, and picking our fruit and vegetables.

Unless these helpers work for us we would be without food and health. Unless we remember them, some of their boys and girls will grow up homeless and hungry, without schools and friends. They are doing their part and it is our job to remember them. By thinking and planning, working and praying, we must see that these friends of ours have their share of the good things which God has provided for all His children. As we enjoy the beauties of spring, let us remember these children and pray that they may have meat and milk, love and care, that their bodies may be strong to dance and their hearts happy to sing with God's children everywhere.

Your friend,

*Emily F. Bergen*

152 Madison Ave., New York, N. Y.

#### Miss Halstenrud in Indiana

Dear Mrs. Bergen:

When we were at our C.W.C. Rally at Cambridge City, Miss Halstenrud from Alaska gave us a talk. We enjoyed her so much. She is a housemother at Kodiak and was so sweet and kind, no wonder the children love her.

The children are very fond of candy and French Harps. There are four cottages where the children live. There are 48 children in all. The ages range from two weeks to



*Tyler Left-Hand and his little brother*

18 years. Miss Halstenrud had the baby in her cottage, and the children are all very fond of it. They teach the girls how to keep house, and the boys milk the cows, feed the chickens, and do many other outdoor tasks.

At Kodiak there are very large bears. A one-year-old cub would be about seven feet tall, so you could imagine how tall a grown one would be.

The children go into Kodiak to Sunday school and church. They love to go to school, too.

Our C.W.C. is so much more interested in missions and love the boys and girls of Kodiak more because we had Miss Halstenrud with us.

We sent them a box of candy for Christmas.

Sincerely,  
*Joyce Robinson,*  
Richmond, Indiana.

#### The Four Brothers

They are all lined up in the picture to meet you—the four Pease brothers at the Crow Indian Mission. The tallest and oldest is Billy whose whole name is William Petzoldt Pease, named for our Dr. Petzoldt. Next in line is George.

Billy and George are both members of the church and they also go to the Boys' Club Cooking Class. Billy has learned to make yummy white sauce for creamed eggs. George did not miss Sunday school once from October to January 1st, so he received a picture of "Christ Blessing the Children." Third in line comes Reed and last but not least chubby little Carl, the youngest.

If you'd like to know these brothers better, why don't you write and tell them about yourselves?

#### Tyler Left-Hand

The Crow Indian boys at Lodge Grass like basket-ball, and Tyler Left-Hand is one of the best players. I'd guess from the picture that he's a pretty nice big brother, too, wouldn't you?

#### Baskets of Babies

Dear Crusaders:

Are you all rested and ready for a trip up the hill to see those motherless babies I told you we have over here? As we get near the building where they live, a small but very active brown-skinned girl will be sure to meet us for she is living there, too, just now. Miss Blakely, our American nurse, has adopted her and though the nurse is in America right now, Dorothy, the Nepali four-year-old, is still with us. Her mother died when she was only a few days old and her father brought her to us to be cared for. He gave her absolutely away. Dorothy is very happy, goes to the mission kindergarten every morning and usually comes down here to play with our Jane and Bruce Merrill in the afternoon. Though she is five, and older than Bruce and Jane, her height and weight is less than theirs because children are smaller in this part of the world.

As we go into the building we see eight tiny cloth-covered baby bas-



*The Pease brothers at Crow Indian Mission*

kets with a baby in each. One is on her tummy raising her head to watch us, and as we come near she laughs out loud. You aren't supposed to love one baby better than another, are you? But this one is really my favorite, nevertheless. Her mother was one of our mission girls, though she never lived as a Christian and was married by heathen custom to a man who beat her at least once a month when he got his pay from the government. The mother finally died only because her mean husband refused to let anyone call us to help her. This baby was the first girl she had. How she would have been loved! How can we ever let such a father take that darling baby back, even though he wants to!

Crawling about on the floor is another girl whose name is Dene. Her father is a Christian and pays for her. Though she is old enough to return to him, he keeps putting the time off so he can marry the right kind of a wife to care for her. He has looked everywhere, but no one seems to be good enough to have charge of that baby.

One of those beds holds a baby that looks two months old, but is really nine. I call it "budipa" (old man) because its face is so wrinkled up. It had a mother who lived several months after this baby came to her home, but was so sick she couldn't care for it. No one else paid any attention to the baby. Not until its mother died did someone bring the baby to us. They brought it then only because they didn't want it about. The family are Hindu and not Garo at all.

Somehow when you get used to seeing these babies with brown skins it seems strange to see our pale-looking missionary children. And as you look at them you will hear them make the very same sounds your babies do at home and go through the same stages of grabbing and rolling about, creeping

and tottering, as the ones you see every day. The world is full of babies, but after you have seen many of our brown ones you will begin to know that God made them all alike and only man has brought the differences. Did you ever think of that before?

Next time, perhaps, you would like to go for a walk over some jungle paths to a village where only last year none of the people knew about Christ, even though they live near our mission center. The rains will be over by then and the sun less hot so you will really have a good time.

Your friend,  
Mrs. E. Sheldon Downs,  
Jura, Assam.



*Motherless babies in Jura, Assam, with their Garo nurses. Jane Downs is in the center*

#### April

"Hurry, and get up! Don't forget that today is the first day of the new term!" shouted Marketo with glee as he jumped out of his warm quilts onto the floor.

"I wonder who my new teacher will be? I had almost forgotten that this is April 14th," Keiko thought aloud.

In a very short time the two children were on their way to school. The narrow streets seemed filled with laughing children hurrying to school with their bags of books strapped to their backs. On the school ground children were playing Jump the Rope.

Two of Keiko's friends were holding a rubber rope. Others were lined up in back of the rope and by turn they ran up, put their two hands on the ground and pulled down the rope with their heels, that is they did if they were lucky.

Suddenly the bell sounded. The students quickly marched in order and quietness to their room. Heads were bent industriously over writing paper. What queer letters they drew with their brushes. Keiko said that hers told a wonderful story from Japanese history.

It was a thrilling story of how at one time Japan was in sorrow and darkness because the Sun Goddess was angry and hid herself in a cave. All the people mourned and tried to think of ways to persuade her to come out. But she would not. Finally they trimmed a tree with lovely bright jewels and put it before her cave. Beautiful white roosters with long tails sang there, while many people gathered to see one of the princesses dance. The people were so amused with her dancing that they clapped and laughed, making a great deal of noise. The Sun Goddess was curious to know what they were laughing and clapping about, so she opened the door of the cave just a little, then a little more, and before she could turn and get back some one shut the big door behind her. All the people were happy for they had their Sun Goddess again. Now the most famous temple in Japan is dedicated to her and many people go there every year to show their love for her.

All of the children loved this story and took special pains to make their words as beautiful as possible. Keiko was very proud of her little drawing with so many little curly lines for which we see no rhyme nor reason, but which for her tells wonderful stories of adventure.—Margaret Cuddeback, Mead Christian Center, Japan.

## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Emilie Bretthauer

A TRIBUTE BY JAMES H. FRANKLIN

Dr. Emilie Bretthauer was a woman of such modesty and self-effacement that only those who saw her at work in China could appreciate the heroic qualities which she incarnated. When on furlough in America she kept herself so in the background that she slipped in and out of churches without much notice. But those who knew her well found in her a fulfilment of the noblest traditions in Christian missionary service.

She was born in Philadelphia, Pa., on September 16, 1874. After graduating from the Woman's Medical College of Pennsylvania, she sailed in 1905 for China, and was assigned to a mission

hospital at Hanyang, about 600 miles up the Yangtze River. There she labored sacrificially until the mission at Hanyang was transferred to another society. Unselfishly she accepted the hard decision, and, without a murmur, moved to Suifu, nearly 1,000 miles farther in the interior.

At Hanyang the bright little boy of the Chinese nurse played around the hospital. Dr. Bretthauer named him Herman. Later in life the youth translated into *Her Man*. From her own meager income, she sent the lad to high school and college, and eventually helped him to reach America, where he became a Doctor of Philosophy of Columbia University. Thus in 1928 as Dr. Herman Liu, he became President of the University of Shanghai, and the

Chinese patriot who was assassinated April 7, 1938. Dr. Liu regarded Dr. Bretthauer as his second mother. He often said that her quiet Christ-like bearing was the most potent influence affecting his life.

When Dr. Bretthauer settled at Suifu, a city of 200,000 people, nearly 25 years ago, half of the babies in that area died of lockjaw within a week of birth. No woman in the community, with the occasional exception of a Christian, would run the risk of offending the evil spirits which were supposed to be taking the lives of the babies, lest the parents themselves be attacked. After a while a few mothers brought their babies to Dr. Bretthauer's hospital. Simple antiseptic treatment easily prevented the fatal lockjaw. Gradually confidence was established. When I was in Suifu in 1930 I was told that within a single year 400 newborn babies had been treated at Dr. Bretthauer's hospital. Not one had died of lockjaw. Hundreds of families and numerous friends had come to have their fear of evil spirits cast out. Thus through Dr. Bretthauer many had been brought into a knowledge of Him, whom to know is Life Eternal.

Dr. Bretthauer was a rare person. Surely China and the world are richer because she lived in it. The memory of her spirit and her service should call all of us to higher endeavor in the cause to which she so unselfishly gave her life.

### Charles P. Collett

Rev. Charles P. Collett, pastor of the Second Baptist Church of Reading, Michigan, died on February 4, 1940. He was 72 years of age and for 45 years had served in the Baptist ministry. He was a graduate of Ridgeville College and also studied at Hillsdale College. Eastern University in 1933 honored him with a Doctor of Divinity degree. Pastorates included South Wayne, Wis., Sioux Falls, S. Dakota, Lockport, N. Y., Buffalo, N. Y., and the Emmanuel Baptist Church, Batavia, N. Y., where he had two pastorates, the interval between being spent in missionary service in the

### "I Give My Life"...

Miss Mildred M. Dixon, staff nurse of the Bellevue Hospital Central School, New York City, was recently appointed as missionary nurse to the Ellen Mitchell Memorial Hospital, Moulmein, Burma. Formerly instructor in Medical Nursing at Kings County Hospital, Brooklyn, N. Y., after her graduation from there, with training at Columbia University and Biblical Seminary, she is well-qualified. She spent these long years preparing for one service — *to become a medical missionary.*



The crisis at Moulmein Hospital is acute. Illness and emergency has taken two staff doctors and the American missionary nurse on duty. This important hospital, the only one of its kind for women and children in all Burma, has about 45 students from ten races in its Nurses' Training School. Its graduates are in demand by the government for public health work. To maintain its standards, Miss Dixon has just sailed. *\$1550 must be raised. Bring together the person and the opportunity and save the work of years!*

### WHAT DO YOU GIVE?

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Bengal Orissa field where he served for two years as pastor of the English Baptist Church at Khargpur. Health conditions in his family compelled him to return to America when the Emmanuel Church promptly called him to his second pastorate there and he served for 14 additional years. He is survived by Mrs. Collett, one daughter and one son.

#### Augustine S. Carman

Rev. Augustine S. Carman, D.D., died at the age of 80 on February 6, 1940, at San Diego, Cal. He was educated at the University of Illinois, the University of Rochester and the Rochester Theological Seminary. He served as pastor in Ann Arbor, Mich., and in Cincinnati, Springfield, Dayton, and Marietta, Ohio. For 11 years he was secretary of the Ohio Baptist Education Society, secretary of the Apportionment Committee until its functions were merged in the activities of the Baptist New World Movement of 1919. The older generation of Baptists who recall the early years of the Northern Baptist Convention still remember Dr. Carman's faithful service with the Apportionment Committee, which proved to be the forerunner of all the subsequent allotment and quota systems. For nearly 10 years he was Professor of Church History and English Bible in the Northern Baptist Theological Seminary. Prevented by health conditions from giving his life to missionary service as was his ambition after leaving theological seminary, he was nevertheless represented in missionary service by his son Newton H., who served in China, and his nephew Dr. John, now serving in India. Three of his sons entered the Baptist ministry. Having reached the retiring age of 70, he left Chicago in 1929, and since then had made his home in Arizona and California. He is survived by Mrs. Carman, three sons and one daughter.

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## . THE CONFERENCE TABLE .

### The Devotional Life

#### The Leader — The Technique — The Goal

By NORA ANDERSON LESHER

**I**N THE beginning of this year's work, at the insistent demand of the women in our organization, there was created a new office. This office was called, "The National Devotional Leader."

What a staggering title to pin to any one person! To be a leader in any cause is not easy, but to lead women widely separated by miles and circumstances and conven-

tions is about as difficult a task as could be assigned to any one.

What was back of that demand? Is this just another "office" which we have created because there has risen a politely expressed but rather guilty feeling that since we have carefully chosen chairmen for every phase of the work, the devotional side should not be ignored, that this too should have its representative in this organization which we call "Women's Work"?

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Or was it a vague unrest in the hearts of some devoted and anxious souls that many of our problems would be lifted, the way not so uncertain, and results greater if we could adopt some sort of technique, some carefully laid out plans, passed upon at Headquarters and broadcast that all might follow concertedly—plans which would bring us up at the end of the year to a certain prescribed goal of spirituality?

Both of these attitudes toward this new office are admirable, and both right and both wrong. The devotional side of the work, the prayer wheels upon which it moves forward, happens to be the only thing which really matters, for without it all else is chaff which the wind drives away. Just remember this the next time you plan a missionary program and find you have hastily dismissed the devotional period with the customary "Scripture and Prayer (time allotted five minutes)." How often we lay on the altar an informing program of conditions and crying needs in our own land or across the seas, and then go home without ever lighting the fire on the altar, and there it lies, a very dead and useless thing, waiting only a glowing spark from the Spirit to make it flame into active purposeful service. Those who have served on program committees can attest that many times, long hours of thought and study and even paid imported speakers have been used to promote some special project, while the One who comes without money and without price is given five minutes to make His warm sweet Presence felt. Splendid kindling, those programs. But the fire does not even smoulder. It never was lit!

Yes, those far-seeing women were right. We must have our Devotional Leader, not only at the council table where plans are

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made, but around the breakfast table where lives are made, where little children may form the habit of an Indispensable Friendship which will go with them through life, keeping their feet in the ways of peace and their hearts constantly burning with His Presence. If we have not been making spiritual progress, by no conceivable logic can we say it is because we have had no Leader. Rather let us admit that we who have pledged our

lives to His cause have not taken our Leader at His word. We have cried out despairingly in these latter days for a way out of our difficulties, but the way He pointed seemed so old, so oft-repeated and undramatic. In the silences we heard, "If any man would follow Me, let him take up a cross"—and at that word we set about forming a new committee or calling a conference, or appointing a leader.

We must have a national devotional leader, you say. That One Whom you so earnestly seek, Him declare I unto you! National, International, Universal! Behold Him at your side! "Kneel and adore Him, the Lord is His name!"

And what shall be our reply to those who call for technique to stimulate the devotional life? Some years ago there emerged on the market rather timidly a book entitled, *I Follow the Road*. It was written by a woman who called herself an "amateur Christian." Aroused and, subsequently converted, by reading *The Christ of the Indian Road*, she appealed to the author for some technique to follow in living a Christian life. And Dr. Stanley Jones very wisely advised her that she must work out her own technique. There is no set of rules, no formulae, no cut and dried plans ever made to lead a soul in the delicate process of attaining true discipleship. Spiritual development is a result of spiritual experiences, hardly but joyously gained, as we reach toward a perfection which always seems to exceed our grasp, as we study the Word, as we pass through deep waters and are not overwhelmed, as we work and pray and study and serve valiantly, as we rise and fall and rise again. That is the technique by which we develop the devotional life, either corporately or individually—a sweet, bitter, sad, glad quest that will

never end until we awake in His likeness.

Having said all this it must not be concluded that the call for plans is not justified. O magnify the Lord *with me*, the Psalmist sings, and let us exalt His name *together*. There is something within us that likes the feel of "togetherness," that responds to concerted action, that exults, for instance, in a World's Day of Prayer, when the women of the world unite to assault the Heavens with their petitions, that rejoices in the fellowship of praise and worship when as a denominational family we begin the day, "In the Secret Place." But after all the Great Leader never intended that prayer should cease as we rose from our knees. The perfect devotional life is that

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And what shall be our goal? Before the word is written the answer trembles in our hearts, but we fear to give it voice—we have spent our lives trying to explain it away. But Jesus set the goal, without any qualifications, that day as He sat upon the slope of a hill, His disciples gathered around Him. "Be ye perfect," He said, "even as your Father in Heaven is perfect." And we, the disciples of this day, would turn away utterly dismayed if we did not keep recalling another hill—a green hill far away, outside a city wall. But when we think on that, our captured souls cry out, "We will try, Lord. In Thy name and in Thy strength, we stretch toward the goal."

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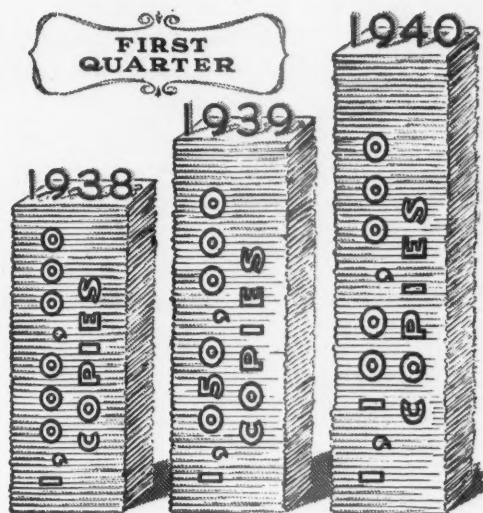
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HYMN: "Jesus Calls us, O'er the Tumult."

SCRIPTURE: Matthew 25:34-45.

What is the Christian Answer to War? Brief digest of (a) Anniversary of Disillusionment, page 197; (b) American Christianity in Time of War, page 224.

Is the Sharecropper Misery the Concern of the Christian Church? page 200. (A five-minute review.)

What responsibility has the Christian Church in the United States in the present crisis and opportunity in China? A digest on "The Greatest Refugee Trek," page 206.

What will Suifu Hospital do without her? A review of "She Faced the Robber," page 237.

Where among Northern Baptists can her successor be found? A review "The Burden Bearer of Congo," page 238.

HYMN: "Are Ye Able, Saith the Master."

### ATTENTION

#### Club Managers

THE Editor of MISSIONS would like very much at Atlantic City to meet personally all Club Managers attending the Northern Baptist Convention.

If you are there, will you not kindly make yourself known to him?

MISSIONS will have a booth in the Convention Exhibit Hall. The Editor will be at the booth immediately after adjournment of each forenoon and afternoon session.

Moreover, it is requested that each Club Manager calling at the booth shall register in the Club Managers' Registry.

By JEAN H. MITCHELL

After the Convocation—What? Reports from Convocation Revelation, page 219.

HYMN: "O Jesus Thou Art Standing."

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**JUST SEND NAME**

I WANT you to know the almost uncanny heating action of this speedy water-heating invention. Write quick for my Sample offer—a postcard will do. Get an actual sample **SPEED KING** for making demonstrations. You can make plenty of cash as my agent. **HURRY!** Big season starting now.

**SPEED KING** solves the hot water problem when furnaces shut down. Act quick and I'll show you how to make the fastest money of your life. *L. B. Patterson, Pres.*

Send No Money!—Just your name.

**NU-WAY MFG. COMPANY**  
Dept. 584, WALNUT BUILDING, DES MOINES, IOWA

### A SEASON OF PRAYER:

Thanking God for today's opportunities.

Asking God to prepare each of us to help to meet these opportunities.

That we may search our own hearts to see what keeps us from being Christian.

That we may as His followers rededicate ourselves to a ministry of love, forbearance and service.



### Caught by the Camera

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### Two Corrections

Two errors unfortunately crept into the March issue. On page 159, the Molie Memorial College should obviously have been stated as Mabie Memorial College, and on page 143, Dr. Mildred W. Everham should have been listed as Dr. Marguerite W. Everham.

Humble apologies are due a brilliant woman missionary doctor in South China and to the memory of the late Dr. Henry C. Mabie.

# THE TYPE SPEAKS

«I AM THE VOICE OF TODAY • THE HERALD  
OF TOMORROW»



I AM TYPE! OF MY EARLIEST ANCESTRY NEITHER HISTORY NOR  
RELICS REMAIN • THE WEDGE-SHAPED SYMBOLS IMPRESSED IN  
PLASTIC CLAY IN THE DIM PAST BY BABYLONIAN BUILDERS FORE-  
SHADOWED ME • FROM THEM THROUGH THE HIEROGLYPHS  
OF THE ANCIENT EGYPTIANS • THE LAPIDARY INSCRIPTIONS OF  
THE EARLY ROMANS • DOWN TO THE BEAUTIFUL LETTERS BY THE  
SCRIBES OF THE ITALIAN RENAISSANCE • I WAS IN THE MAKING

JOHN GUTENBERG

WAS THE FIRST TO CAST ME IN METAL • FROM HIS CHANCE  
THOUGHT STRAYING THROUGH AN IDLE REVERIE—A DREAM  
MOST GOLDEN • THE PROFOUND ART OF PRINTING WITH MOV-  
ABLE TYPES WAS BORN • COLD • RIGID • IMPLACABLE I MAY BE • YET  
THE FIRST IMPRESS OF MY FACE BROUGHT THE DIVINE WORD TO  
COUNTLESS THOUSANDS • I BRING INTO THE LIGHT OF DAY THE  
PRECIOUS STORES OF KNOWLEDGE & WISDOM LONG HIDDEN  
IN THE GRAVE OF IGNORANCE •

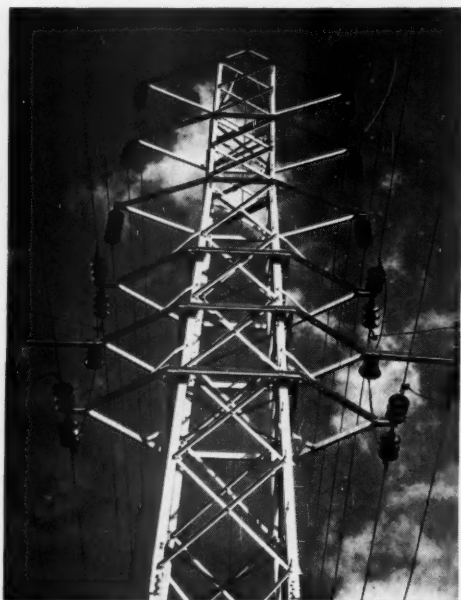
I COIN FOR YOU THE ENCHANTING TALE • THE PHILOSOPHER'S  
MORALIZING AND THE POET'S VISIONS • I ENABLE YOU TO EX-  
CHANGE THE IRKSOME HOURS THAT COME • AT TIMES • TO EVERY  
ONE • FOR SWEET AND HAPPY HOURS WITH BOOKS—GOLDEN  
URNS FILLED WITH ALL THE MANNA OF THE PAST • IN BOOKS I  
PRESENT A PORTION OF THE ETERNAL MIND CAUGHT IN ITS  
PROGRESS THROUGH THE WORLD • STAMPED IN AN INSTANT  
& PRESERVED FOR ETERNITY • THROUGH ME • SOCRATES AND  
PLATO • CHAUCER AND THE BARDS BECOME YOUR FAITHFUL  
FRIENDS WHO EVER SURROUND AND MINISTER TO YOU • I AM  
THE LEADEN ARMY THAT CONQUERS THE WORLD—

I AM TYPE!

*With this issue MISSIONS begins its 8th year of publication by the Rumford Press of Concord, New Hampshire, which means seven years of satisfactory printing service as is evidenced by the typographical and pictorial high quality of this issue and all preceding issues.*



# Check Your Transmission Lines!



**L**OCAL churches control the transmission lines whereby the vitalizing currents generated in the Baptist Conventions must reach our entire constituency.

☞ The task which now confronts our churches is to translate the spiritual impulse of those great meetings into terms of practical Christian service.

☞ Check your local church record on such points as these:

☞ Has there been a renewal of evangelistic spirit and a more earnest effort to reach and persuade the unchurched?

☞ Have there been gains in attendance at services of worship and larger participation in church activities?

☞ Do your plans for the year ahead include an Every Member Enlistment to be completed before May 1?

☞ Will you finish the current denominational year ending April 30th, with an increase in your gifts to missions?

## NORTHERN BAPTIST CONVENTION

COUNCIL ON FINANCE AND PROMOTION

152 MADISON AVENUE, NEW YORK, N. Y.

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*Chairman*

EARL FREDERICK ADAMS  
*General Director*